

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVII

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NEW SERIES
VOLUME XXXVII No. 12

Who's Who and What's What

H. J. McCool has been pastor at Crowley, La., for 9 years. When he began there were 177 members, now there are 415.

In a recent issue of *The Christian Century*, a magazine devoted to liberalism in religion, is an article by a teacher in Crozer Baptist Theological Seminary on Prayer which reduces prayer near to zero in its effects. How any man who knows as little about prayer as he does ever wanted to be a preacher or came to be a teacher in a theological seminary is incomprehensible. And why anybody should wish to go to a school which has teachers of this kind we cannot fathom. God save our young preachers from such places as that.

For several years after the world war France changed prime ministers with lightning speed, mostly because the government faced tax burdens and no government dared impose the necessary taxes. At last the depression came along as a godsend and France took the opportunity to repudiate its debt to this country. That's one way of settling financial accounts. This leads us to remark that we may be headed for the same sort of trouble in this country. We go on appropriating billions of dollars, mostly to prevent internal insurrections. We are giving no attention to pay day. The government announces that no additional taxes will be imposed now, not until after election day. And when the day of reckoning comes and the choice is between higher taxes and repudiation of debts, what is going to happen? We have already before us (or behind us) the government's refusal to pay in gold the obligations which it had contracted to pay in gold. And the good old school ma'am, the supreme court says, "Bad boy you shouldn't ought to have done it; but having done it, there is nothing that can be done about it."

The chancellories of Europe and the State Department of the U. S. A. were thrown into a fit of excitement a few days ago by the announcement of Hitler that Germany proposed to rearm its men, and reorganize its army for natural defense. There are some governments like that of France which may seek to capitalize his announcement to go into nationalistic hysteria and call upon the world to get ready for trouble. These very governments have nobody to blame but themselves, for they have brought it on by failure to observe the terms of the Versailles Treaty. This treaty provided for gradual disarmament of all the allied nations. And they have miserably failed to carry out the terms of the treaty. And while the government of the United States had a separate peace pact with Germany, it was based on the Versailles Treaty, and its observance. If other nations will attend to their own business, Germany will probably do the same. The Versailles Treaty made terms which were hard enough for Germany if the allies had observed them, and when they failed to observe them they became intolerable and impossible for Germany. The German people cannot be permanently held in a position of inferiority or subjection. To try to do this is to court trouble and almost certainly to precipitate it.

THAT THEY MAY BE ONE

This is part of our Lord's prayer for his disciples on the night in which he was betrayed. It was the longing of his soul, and still is. It is common for those who are seeking to bring about some sort of outward union among Christians to quote it in support of their plea for a united church.

There is no subject today more discussed in certain Christian quarters than that of Christian union, by which is generally meant church union. That these people do not have in mind the same thing which Jesus had, ought to be apparent to anybody who studies the scriptures conscientiously or even reads history intelligently. There is no sort of evidence or intimation that Jesus thought of a world-wide, nor even a nation-wide incorporation of believers into a visible body. The people who advocate this are not only urging a thing which Jesus did not contemplate, but they are overlooking and preventing the attainment of the very thing which he did desire.

What Jesus prayed for was that this group of believers might "be one, even as we are." And a little later on he extends his prayer to include "them also that believe on me through their word; that they all be one, even as thou, Father, art in me and I in thee, that they also may be in us . . . that they may be one even as we are one; I in them, and thou in me, that they may be perfected into one." It is plain that what he is asking for is that their personal relationship with one another shall be like that between The Father and The Son. And not merely that it may be like this but may be produced by the indwelling of Christ in them and identical with the Father's abiding in Him.

The bringing of all Christians into one visible body is not even an imitation of this union and has no resemblance to it. He has in mind a vital and spiritual union which makes every interest of one the interest of all, and the possession of one the possession of each and all. Christians are members of one body. They constitute the body of Christ. Through them He lives His life among men and does his work for men. Their personal relation to the Lord Jesus determines their relationship to one another. Their interests are identical and therefore common.

It is worthy of remembering that in this prayer in which Jesus prays that they may be one, and in close connection with it, He says, "And all things that are mine are thine, and thine are mine." If the Father and Son are one, their possessions are common. This prayer that the disciples and those who believe on Him through their word may be one, seems to have been fulfilled at Pentecost and thereafter, for we read in Acts 2:44, 45, "And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need." And again in Acts 4:32-35, "And the multitudes of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. . . . For neither was there any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet:

and distribution was made unto each, according as anyone had need."

If we want the unity that obtained among the disciples for whom Jesus prayed we might make a study of this situation and might seek to possess the spirit which dominated them and made them of one heart and soul.

To try to corral into one great visible aggregation all sorts of folks who call themselves Christians is to miss the whole meaning of Christian unity, and to offer a poor substitute for what the Lord Jesus desired and prayed for.

—BR—

Hearts of Cleveland Baptists were made to rejoice last Sunday. Nine united with the church by letter and one on profession of faith. Dr. W. C. Boone of Jackson, Tenn., will arrive for the revival services on the 25th.—I. D. Eavenson, Pastor.

Attention is called to the ad on page three concerning free transportation to the Southern Baptist Convention which meets in Memphis, May 15-19. Won't some man or woman get the number of subscriptions necessary, send them in and present your pastor, Sunday school superintendent, W. M. S. president, or B. T. U. director with a free ticket to Memphis and return? Or get the required number and use the ticket yourself. The offer is open to all.

Bible students of Heidelberg enjoyed a rare treat when Rev. N. R. Stone, pastor of the 41st Avenue Baptist Church of Meridian, Miss., gave his chart lecture on "The Second Coming of Christ" at the Baptist Church here. Rev. Stone is a close Bible student and a logical thinker. He so impressed his hearers that an urgent request was made by the Layman Team of our town that he repeat the lecture. He has kindly consented to again address the congregation at the evening hour, March 28, at the Baptist Church. Rev. Stone is a former pastor of Heidelberg Baptist Church and during his stay here endeared himself not only to his congregation but the entire town. His many friends always welcome his return.—Mrs. L.

IN THIS WEEK

You will be interested in:

1. The Mexican situation, an article taken from *The Baptist and Reflector*, the best we have seen on the subject.
 2. Laymans' Day, by Dr. Henderson, Secretary of the Southern Baptist Brotherhood.
 3. Spurgeon a Total Abstainer, by a relative in London.
 4. More about Bible Study, by Dr. Hatcher, Bible teacher in Blue Mountain.
 5. Ahab, another character study, by Dr. E. K. Cox.
 6. Home Mission News, by Dr. J. B. Lawrence.
 7. The departments as usual.
 8. Alien Immersion, by Dr. D. M. Gardner.
- And maybe some other good things.

Sparks and Splinters

Dr. W. W. Hamilton supplied for Coliseum Church, New Orleans, Sunday. There were nine additions.

Debts of foreign countries to the United States amount to about eleven billion dollars. But what is that small figure among friends!

Rev. S. S. Perry is happy in his new work at Loving, N. M., where he recently went from Mississippi.

Monroe County is the latest addition to the bone dry column in Mississippi, a belated count showing that the people voted against the sale of beer and light wines. They'll be coming fast from now on.

Pastor M. A. Davis has been given a royal welcome at Union. The Methodist pastor and people worshipped with them the first Sunday night. Plans are making for a B. T. U. study course, and to make the Sunday school standard.

Deacon Harry Smallwood of West Laurel Church says, "We have sent in 104 subscriptions. We are putting on a tithing campaign, and would appreciate your putting in more information on tithing and stewardship in the Record. I believe this is the way out of debt for our people."

From the M. E. Board of Temperance: France consumes more alcohol than any nation in the world. Then comes Italy, Switzerland and Spain; then Belgium, England, Greece, Czechoslovakia and Austria; then the United States, which uses as much bootleg liquor as legal liquor. Warm countries and wine-drinking countries consume more alcohol as a rule. Belgians drink more beer than Germans.

A concerted raid by the federal government a few days ago, over the whole country, resulted in the arrest of 1,175 people who were violating the liquor laws. We used to hear the liquor advocates say that repeal of prohibition would automatically put the bootlegger out of business. All liars shall have their part in the lake that burneth with fire and brimstone. If bootlegging was worse under prohibition why wasn't something done about it?

A member of a Baptist church in Mississippi keeps a tithe account in the local bank and gives the pastor authority to check on the account for any cause that appeals to him. Recently that pastor paid from that tithe account the gas and oil bill of a solicitor to canvass the homes of the membership for subscribers to the Baptist Record. As a result the Record is now going in at least seventy-five per cent of the homes of that church.

President W. E. Holcomb of Mississippi Woman's College, announces that Dr. Alfred J. Dickinson, pastor of First Church, Mobile, will preach the commencement sermon May 19th. Dr. Dickinson was President Holcomb's pastor at Tupelo a few years ago. His wife was Miss Bertha Trotter, daughter of Dr. I. P. Trotter, a former pastor of First Church, Hattiesburg. The baccalaureate address will be on May 20, by Hon. Pat. M. Neff, former governor of Texas, now president of Baylor University, one of the outstanding statesmen and orators of the South. Governor Neff and President Holcomb have been associated together as members of the Executive Committee of the Southern Baptist Convention.

From the Arkansas Methodist we learn that the committee of the Legislature of that state appointed to investigate teaching in the school at Mena reports in part: "The depression we are going through speaks out in no uncertain words that there is something wrong in the social and industrial system which calls for a study of causes, effects and cures. No true American should object to any one advocating a change in a system in order to cure a cause, if the change as advocated is to be made in accordance with the true principles of a democratic government through the ballot. . . . Free speech, free thought, a free press, and free assemblage are dear to the hearts of Americans."

By a majority of one vote the legislature of Arkansas put the whole state back in the liquor column.

They say that Postmaster General Farley is being groomed for the place now held by Hayes as "Movie Tsar." Well the movies could hardly be hurt, and the postal service could be better.

Dr. J. E. Dillard, pastor of the Southside Baptist Church, Birmingham, Alabama, will be commencement speaker for the School of Nursing of the Southern Baptist Hospital, New Orleans, May 2nd.

The Rev. L. C. Quarles and Mrs. Quarles, missionaries in Buenos Aires, Argentina, who have been guest patients in the Southern Baptist Hospital, New Orleans, are well again and are visiting relatives.

"So speak ye and so do as men who are to be judged by a law of liberty." If we are free from the law, we ought to do better than if we are subject to law. And that is good for nations as well as individuals. Our government cannot be sued except by its consent. It ought not to be necessary to sue it.

We were in a business meeting of a church which we recently visited (and by the way business meetings in churches are scarce as hen's teeth. Wonder why.) and found the church had a "committee on building and grounds." And that's a mighty good thing in any church. They certainly do need looking after. Why not make them beautiful?

Lena Baptist Church having paid their entire church debt will have its dedication program March 31, 1935. Service will begin at 11 o'clock with the dedication sermon by a former pastor. Dinner will be served at twelve, and an interesting program is planned for the afternoon. The evening service will be conducted by another former pastor. The church extends a very cordial invitation to all friends, former pastors and members to attend.

If a legislature can send a state to the bottom of the list in morals it looks as if Arkansas is doomed to this destiny. A previous legislature had made an easy divorce law so that rich people from other states might not have to go all the way to Nevada to be divorced, but could go to Hot Springs to spend their money on lawyers and hotels. And the recent legislature legalized the sale of liquor, horse racing and dog racing and Sunday baseball. Some loyal people in the state fought well, but lost.

They tell us that the prohibition amendment was repealed to promote temperance. But read this from the Christian Century: "During the first eleven months of 1934 there was an increase of about 34 per cent in the number of patients admitted for the treatment of alcoholism in 27 typical hospitals of the country as compared with the eleven month period of 1933. The famous Keeley institute at Dwight, Ill., received 723 patients during 1934 as against 516 during 1933. This institute now operates ten branch hospitals throughout the country."

Recently there were sent to our desk two copies of the Daily Biloxian, from which we learn that the faithful shepherd of the Baptist flock in Biloxi has been waging a good fight against the raising of money by churches through bazaars, shows and dances. Pastor G. C. Hodge has a good level head and a courageous spirit, and being on the right side, he can say, "I believe therefore have I spoken." His own church is loyally supporting him. His sermons on the above subject have attracted wide attention and both sympathy and opposition. We were especially gratified to see that the Catholic priest not only agreed with brother Hodge, but came out in defense of him in the daily paper. Baptists in Biloxi and in most places along the coast have had and still have a hard fight, but God is blessing their faithful testimony. Conditions never looked so well as they do today. The pastor at Biloxi has a particularly difficult situation because of their church debt. This makes his salary unequal to the needs of his family. Here is a good opportunity for mission investment.

East Texas Workers' Conference meeting at Marshall College, had Dr. Jno. Huff as preacher March 11-12.

Mrs. T. L. Holcomb, wife of the pastor of First Church, Oklahoma City, was injured in an automobile wreck a week ago. We are glad to hear she is recovering.

It is said that last year one out of every 125 people in the United States was hurt by an automobile. And they keep on saying "We drink to your health!"

Pontotoc church on last Sunday extended a call to Rev. W. A. Bell of Ruleville to become pastor, and it is thought he will accept. He has done excellent work in his present pastorate.

Dr. W. W. Hamilton, president of the Baptist Bible Institute, writes: "You will be happy to know that since the first of January we have cancelled \$5,500.00 of our bonded indebtedness, making a total of \$34,500.00 since the beginning of the Baptist Hundred Thousand Club. In the last seven years the total indebtedness of the Institute has been reduced from \$353,000.00 to \$239,400.00 (including \$165,500.00 bonded debt and \$73,900.00 second mortgage). The students are making a good beginning in securing the Student Bus Fund. They have in hand now something more than \$200.00 and have quite a good deal in sight. They are going after it earnestly and I believe will succeed."

Secretary Ben L. Bridges has this to say in the Arkansas Baptist about the action of Immanuel Church in Little Rock which expelled from its membership a member of the legislature who voted with the liquor crowd. It is the best news we have seen lately for it indicates life in a church which will not tolerate evil doers. Here is a part of Bro. Bridges' statement: "The way some quasi-hoodlums thought they could stampede Immanuel Baptist Church last week was amusing beyond imagination. Immanuel Baptist Church is a church of much spiritual integrity. The long ministry of Dr. Whittington has increased that spiritual integrity and self-respect each passing year. When a member of the church voted for the whiskey bill the church felt that it was both betrayed and outraged. The church had already decided in its own mind that any man who would play thus with the liquor crowd and put himself down on the side of legalized liquor, he himself would draw the line of demarcation and denominate himself as one who walks with the liquor crowd instead of with the redeemed of the Lord. The church acted at once and unanimously; in the spirit of Christ to be sure, and with a positiveness that characterized the teachings and ministry of our Lord. Thank God for a church with spiritual sensitiveness and Christian orthodoxy. Thank God for a church that stands for something. The writer does not hesitate to say that any church that refuses to 'back up' Immanuel Baptist Church in its action and refuses to take a similar action under the same circumstances is unworthy to be called the body of Christ. If any church thinks more of one man and his political position and his financial support, although there might not be much of either one except with the Devil's crowd, than it does its integrity, that church will put itself down as holding to something that Christ hates. It can expect neither His blessings nor His guidance. The Arkansas Baptist State Convention called upon the churches to raise the standard of Christian living. Immanuel Baptist Church has set the pace. What will the other churches do? Don't worry about any dissension in Immanuel Baptist Church. A bunch of liquorites in the legislature tried to spread the propaganda and cause a 'stir-up' in the church. This you read in the daily papers. But it was only a tempest in a tea-pot. They did not get to first base. Immanuel Baptist Church is a unit on its action. All its members, save possibly one young man who seems to be pitifully afflicted and whom some Devils tried to use to stir up strife, are in accord with the stand the church has taken. The church is happy and will be happy. Oh, Church of the living God, wherever you are, go thou and do likewise."

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News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer, Home Mission Board

Missions is the people of the Gospel giving that Gospel to the people without it no matter who they are or where they are.

There can be no soul-absorbing passion for a world's evangelization without a soul-consuming faith in the Eternal Verities. We must have the "Old Time Religion" if we would have the "old time" Pauline zeal in missions.

Missionary Day in the Sunday Schools

The last Sunday in March is Home and Foreign Mission Day in the Sunday schools. For this day a program of information and inspiration designed to create interest and enthusiasm for our two great missionary enterprises has been prepared and our Sunday schools are asked to put it on.

The Purpose of Missionary Day

The purpose of this day is two-fold: (1) to create a missionary spirit and a missionary outlook in our Sunday schools; and (2) to secure a free-will, sacrificial offering for Home and Foreign Missions.

Our Sunday schools should have missionary spirit. This does not come as a matter of course. It is the product of training and education. Upon the pastors and the superintendents rest the sacred responsibility of creating and maintaining this spirit. A missionary Sunday school, like a missionary church, depends upon thought, interest, information, inspiration, prayer and giving; and this program is designed to furnish these things.

In the second place, the Home and Foreign Mission Boards are greatly in need of funds. The fields are white unto harvest. The need is great. There is sin and despair and moral collapse everywhere. In every land the dark clouds of spiritual hopelessness obscure the moral sky and men grope in the shadows of spiritual night to a destiny of gloom. There is nothing but the Gospel of Jesus Christ that will save the world; and we have that Gospel.

But "how can they believe on Him of whom they have not heard, and how can they hear without a preacher and how can they preach except they be sent?"

How To Make Missionary Day A Success

Our Sunday schools should be ambitious to make a success of this day. Nothing but good

can come from a study of the world's spiritual needs, especially when that study is linked with a sacrificial offering made to meet these needs. Every Sunday school will be richer in every way and better prepared to meet its obligations as a steward of the grace of God by putting this program on and making it a success.

Let the pastor and superintendent call a meeting of the departmental superintendents and teachers to work out plans for the day. Appoint a strong missionary committee to see that Home and Foreign Missions are emphasized in the different departments and to plan for the program at the general session of the school. Make Missionary Day a great rally day for the Sunday school with the aim of having the largest attendance of the year. Make it also a day of prayer for Home and Foreign Missions. Put special emphasis upon the offering for Home and Foreign Missions. Make the offering generous, sacrificial, and hilarious.

The Appeal of the Boards

The Home and Foreign Mission Boards would greatly appreciate it if every pastor would preach on Home and Foreign Missions on Sunday morning, March 24th, and make an appeal to their congregations for mission work in the homeland and in foreign fields.

E. Stanley Jones says that "Home and Foreign Missions are alternate beats of the same heart." The New Testament says that "God so loved the world"—not God so loved China, or Africa, or the Indian, or the white man. The whole wide world with all of its people of multiplied races and many colors is very precious to the great loving heart of God.

In the Southland alone, there are twenty-two million people who have never confessed Christ as Saviour. In Japan there are only 200,000 Christians out of the eighty-five million people. In China, in Africa, in South America, in Mexico, in Europe, in Cuba, there are millions upon millions who do not know Jesus as Savior and Lord.

God has given to us the commission to tell the people of all the world about Christ. Shall we not in loving prayer and earnest yearning give of our money that the people of all races and all colors everywhere may come to know Christ as their Saviour and Lord? What a privilege is ours today to have a part in this great world business for our King!

A Final Appeal

The love of Christ is the highest incentive for Christian service. Some, indeed, may serve from a sense of duty, or obligation, or even compulsion, and much good will follow from their labors. But the service most worthy of the name "Christian" is prompted and constrained by love, from which alone the highest good will come. To know the height and the depth and the breadth of Christ's love for us—a love that took Him to the cross—ought to inspire us to whole-hearted devotion to His cause around the world. May this love constrain us to do our best on Home and Foreign Missionary Day in the Sunday school for our great mission interests.

The first edition of the new Home Mission study book, "Winning the Border," by Mrs. Una Roberts Lawrence, was practically sold out when the book came from the press. This book is an illuminating study of missions to the Mexicans this side of the Rio Grande. It gives an historical background that is very essential to a correct understanding of the Mexican in our midst, and then traces in a masterly way the social, economic and religious influences which are determining factors in the life of the Mexican people who live in our land. It is a book that has permanent value and those who want accurate and necessary information about the mission work in the homeland should put it in their missionary library. This is one of the best books Mrs. Lawrence has written, and to say that is to place it in the first rank of mission study books. It is sold through the Baptist Book Stores.

Missions to the Jews

Brother Jacob Gartenhaus, our missionary to the Jews, is wisely giving his time mainly to stirring our people up and setting them to the task of winning the Jews. This is as it should be. The Jews live almost, if not exclusively, in the towns and cities. Our best and biggest churches are in the towns and cities. Hence, there are very few, if any, Jews living outside the reach of the personal service ministry of the members of our churches. Therefore, we do not have to multiply paid workers to give the Gospel to the Jews. We only have to do our duty as Christians, and brother Gartenhaus is teaching us, in his splendid ministry, how to do our duty. With many of the other groups to whom we are sending missionaries it is altogether different. Hundreds of thousands of them live wholly beyond and outside the reach of the personal ministry of our churches. They can never have a chance unless we send missionaries to them.

FREE Trip To Southern Baptist Convention

AVOID TRAFFIC DANGERS, PARKING TROUBLES, DRIVING FATIGUE, TRAVEL COMFORTABLY BY TRAIN, AND AT NO COST TO YOU

Memphis, Tennessee, May 14-17

HERE'S THE PLAN

In cooperation with the Illinois Central and Gulf Mobile and Northern Railroads we offer free round-trip tickets for sending in subscriptions at the yearly rate of \$1.50. Four, six and eight month subscriptions count proportionately. Opposite each town is the number of yearly subscriptions required for the free ticket. Send us the number of subscriptions, naming the station from which you wish the ticket and a round-trip ticket will be mailed you.

Town	No. Subs.	Town	No. Subs.	Town	No. Subs.	Town	No. Subs.
Ackerman	14	Fayette	22	Louisville	15	Richton	26
Bay St. Louis	32	Foxworth	31	McLain	28	Rolling Fork	15
Bay Springs	22	Georgetown	27	Magnolia	24	Rosedale	10
Batesville	5	Grenada	8	Mathiston	12	Sardis	4
Beaumont	27	Greenville	12	Marks	6	Sebastopol	18
Belzoni	13	Greenwood	12	Mendenhall	20	Senatobia	3
Brookhaven	22	Hattiesburg	25	Meridian	20	Starkville	15
Burnside	17	Hazlehurst	20	Monticello	29	Sumner	8
Cleveland	11	Hernando	2	Natchez	23	Tunica	4
Carrollton	12	Houlka	9	Newton	20	Union	18
Canton	15	Houston	10	Noxapater	16	Vaiden	11
Clarksdale	7	Jackson	17	Oxford	12	Vicksburg	18
Collins	23	Kosciusko	14	Philadelphia	17	Walnut Grove	18
Columbia	24	Laurel	24	Pontotoc	8	Wiggins	28
Decatur	19	Lexington	15	Port Gibson	20	Winona	10
Forest	20	Lucedale	30	Raymond	19	Yazoo City	16

THE BAPTIST RECORD "Your Paper" Jackson, Mississippi

Editorials

MAN'S SINS AND GOD'S PROVIDENCE

An esteemed reader of the Record has asked the editor to say a word about Genesis 45:5, which reads as follows, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you, to preserve life." We are glad, when possible to comply with such requests.

Our interpretation of this passage is seen in the words which we have placed at the head of this article, namely, "Man's Sin and God's Providence." This does not tell all that is in it, but is what we see in it. Others including the one who preferred the request may see something else, or have something else in mind.

The verse is a part of the story of Joseph's making himself known to his brethren. They had sold him into Egypt and had given him up as lost or forgotten him as dead. But the past is never dead. It is forever coming up in the road just ahead of us. Joseph had been prospered of God and made ruler in Egypt next to the king. Like Mussolini he combined a number of cabinet positions in one. He was Secretary of the Interior, of the Treasury and probably several others. His brothers knowing nothing of all this had come repeatedly to Egypt for food, and had unwittingly put themselves under obligation to Joseph and completely in his power. They were surprised, chagrined and distressed when they found out who he was. Their lives and their possessions were in his power. And they did not know what steps he would take to avenge himself of the wrong done by them. They were terror stricken.

Their fear was no greater than his magnanimity. And that is the first thing that stands out here in this verse. The greatness of his soul was shown in the treatment of those who had wronged him, and who were now completely in his power. There is no loftier trait of character than this, none diviner, none more like that of our heavenly Father. The Psalmist says (130:4) "If thou, Jehovah shouldest mark iniquities, O Lord, who could stand? But there is forgiveness with thee that thou mayest be feared." And again, "Bless Jehovah, O my soul . . . and forget not all his benefits: who forgiveth all thine iniquities."

It is well also to recall the experience of Moses when he asked the Lord to show him His glory. The Lord hid him in the cleft of the rock and as He passed by, Moses heard the words: "Jehovah, Jehovah God, merciful and gracious, longsuffering and abundant in loving kindness, longsuffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin." Joseph anticipated the teaching of the New Testament, "Love your enemies, and pray for them that persecute you, that ye may be sons of your Father who is in heaven." There is no finer quality than this. Joseph not only did not retaliate, he sought to soothe the fear and relieve the distress of those who had injured him and were now wholly in his power.

But the verse teaches more than this. Here is the problem of sin, of evil in the world, which we are continually confronting, and which oft-times sorely puzzles us. The problem of its origin; the question of why it is permitted, what purpose can it serve, what are we to do with it, and our attitude toward it. It is not all answered nor solved in this verse. But there is one angle to it which is here presented which it will comfort us to learn. And that is that God will somehow bring good out of it.

There is no effort here nor anywhere in the Bible to minimize wrong doing, or to make sin less sinful or more respectable. Joseph's magnanimity does not excuse their brutality. God's grace does not make sin appear less offensive, but all the more obnoxious. But it is still true that where sin abounds grace doth much more abound. The very existence and presence of sin

brings into exercise the love and mercy and grace and wisdom of God. Nothing but infinite love could thus overcome the effects of sin. Nothing but infinite wisdom could devise a way to overcome its effects, remove its power and even use sinful men to accomplish the gracious purpose of God.

In the eleventh chapter of Romans Paul is speaking of God's mysterious dealing with unfaithful Israel, His plans for the race and His purpose to use Israel in the redemption of a lost world. It is here that he exclaims, "O the depth of the riches both of the wisdom and the knowledge of God. How unsearchable are His judgments and His ways past tracing out!" And in Ephesians (3:10) where Paul is speaking of God's grace in dealing with sinners, he says it was "to the intent that now unto the principalities and powers in the heavenly realms might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

This ability of God and purpose of God to use even wicked men and their wicked acts to work out great purposes of grace are seen in what Peter says about Jesus being delivered up by the determinate counsel and foreknowledge of God, when he had been crucified by lawless men. He afterwards says in ignorance they did it. But this very wickedness of men made salvation possible for a whole lost world.

And just as God used the brothers of Joseph to provide a way by which all the descendants of Jacob should be preserved alive, so He used Judas Iscariot and the Jewish sanhedrim to save a lost world. The "mystery of iniquity" is a part of the mystery of God. But it will be solved in His wisdom and grace.

—BR—

ELDERS HAD WITNESS BORNE TO THEM

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The elders here spoken of in the eleventh chapter of Hebrews were the outstanding and representative servants of God in former centuries, many of them afterward called by name and their faith described more at length. The American Version says, "For therein (in the matter of faith) the elders had witness borne to them." The King James Version (old version) says, "For by it the elders obtained a good report." The American version is decidedly more accurate, for the word is the verb witness, and it is in the passive voice, third person plural number, having the elders as its subject. It literally means they were witnessed or attested. They tested God and He made response to their faith.

Near the city of Jackson is a gas field. Geologists had said the indications pointed to the presence of gas under the surface. There were those who had enough faith in the word of the geologists to sink the wells here to find out if it were true. They invested money in the enterprise, employed men who knew something of drilling, bought the necessary machinery and began operations. When they reached the depth of about 2,500 feet, there was a rumbling noise, then the muddy water began to be forced out of the pipes, there was the sound as of a mighty rushing wind, and when the roaring was over a gas well was hitched up and in full operation.

This was the response to faith, the answer to effort put forth in the belief that the geologists had told the truth. It was the attestation, or attesting of faith. The geologists and those who had invested money in the enterprise and those who worked in expectation of finding gas had witness borne to them.

We commonly speak of these people mentioned in the eleventh chapter of Hebrews as witnesses, and they were, but first of all they had to have witness borne to them. The men who own gas wells are witnesses to the fact that there is gas under the ground, but they could not be witnesses to this fact until they had witness borne to them.

Now that this is the meaning of the phrase "had witness borne to them" is shown both by what goes immediately before and that which immediately follows. We discussed two weeks ago

the previous verse which says that faith is the testing out of things hoped for and consequently the settled conviction of things not seen. This conviction is the result in our souls of proving the word of God. It is God's answer to our faith. God attests when we test.

Then in the fourth verse of this eleventh chapter the writer illustrates this point. He gives an example in Abel. He demonstrates from the scripture narrative concerning Abel that he "had witness borne to him." The Genesis account is brief but sufficient to prove it. It is said that Cain brought of the fruit of the ground an offering to the Lord and Abel brought of the firstlings of his flock, and of the fat thereof, "And the Lord had respect unto Abel, and to his offering: But unto Cain and to his offering He had not respect." How the pleasure and approval of God toward Abel was shown we are not told, but in some way it was very evident. He and his offering were accepted. In his soul there was a sense of satisfaction and peace. Through his faith "he had witness borne that he was righteousness; God bearing witness in respect of his gifts." Cain had no such assurance and inward sense of the approval of God. The way to God had not been opened by faith and no light shone in on his soul. So he was wroth and his countenance fell.

Now this faith of Abel, this testing of God and the consequent witness of God to him, made him a witness to the actuality of God, the veritable existence of the invisible. It was as if he had seen the Invisible. God became real to him, and he showed in his countenance and his conduct the fact of God, the fact that He can be approached, that He responds to our approach, that fellowship with Him is possible and vital and joyous.

Yea through his faith he "yet speaketh, though dead." The voice of one man comes across the centuries. He is still saying to us God is real, that He will be found of them that seek Him, that He is propitiated, that he forgives sin, that He receives our offering, that He hears our prayer. O come let us worship and bow down; Let us kneel before Jehovah our Maker. For He is our God. And we are the people of His pasture, and the sheep of his hand.

—BR—

REV. G. W. RILEY

—O—

Fifty years a minister of the Lord Jesus. That was the blessed privilege of our beloved brother, Rev. Geo. W. Riley. He passed away early Wednesday morning of last week at the Baptist Hospital in Jackson, where he had been tenderly cared for for nine days.

He had been in uncertain health for a year, but his friends did not know that his condition was serious until a few days before the end. He was born in Union County seventy-four years ago. When he answered the call of God to preach he went to Mississippi College and from there to the Southern Seminary. His first pastorate was at Clinton and Jackson, Louisiana. From there he went to Hernando, Miss. A few years were spent in educational work in Kentucky where he was president of the Baptist College at Clinton, Ky. He was then pastor for several years at Waco and Plano, Texas, and did evangelistic work in Oklahoma. He came back to Mississippi about thirty years ago and devoted the remaining years to his native state. He organized Griffith Memorial Church and was several years its pastor. He was also pastor at Corinth, Brookhaven, Houston, Brandon and Pelahatchie.

He loved to preach and was very effective in evangelistic work. He was a good musician. He was a helpful pastor, because he loved people, loved the Lord and loved the word. His little book on Bible Readings has been helpful to many hundreds. He was pure in heart and speech; he was courageous in his defense of righteousness and war on unrighteousness. He was genial and companionable. People loved him and love him still.

He was happily married to Miss Lily Waller of Louisville, Ky., who has been active and use-

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ful in our state W. M. U. work for many years. They have two daughters who have been and are a great joy to them: Mrs. Mary Belle King of Brookhaven, and Dr. Susan B. Riley of the faculty of Peabody College in Nashville, Tenn. They have the sympathy of a host of friends. Servant of God, well done.

—BR—

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

ANSWERS TO QUESTIONNAIRE

A letter was recently sent out with a questionnaire to all active Baptist pastors in Mississippi. The response has been very generous. Some received the impression from the first question that the writer is not in favor of paying the full amount of the indebtedness of Mississippi Baptists. He is unalterably opposed to any reduction whatsoever. Every dollar of it should be paid, and paid on time. Mississippi Baptists are able to pay. Furthermore, they have value received. They have more than dollar for dollar. What was sought in this questionnaire was a frank statement of the convictions of the pastors.

We are giving below the questions in order, and the number of pastors who answered in the affirmative and the number who answered in the negative and the number giving other answers.

This information will help us in our planning for the Debt Paying Campaign. A lady contemplating a sea voyage asked the captain of the ship if he knew where all the rocks and all the icebergs were. He replied that he knew very little of the whereabouts of rocks and icebergs. She replied that she was afraid to undertake the voyage since he did not know of their whereabouts. He then replied: "Madam, I know where the main channel is." We discovered a few icebergs and a few rocks in the answers received, but very few. An enormously large majority of the pastors favor paying the full amount of the indebtedness, believe our people can pay it, believe they will pay it, and believe that they will pay it on time. This is the main channel, and will be the course of our ship.

Following is the questionnaire with answers:

1. Do you believe Mississippi Baptists should pay the full amount of their indebtedness, \$585,000.00? Some claim that since our bondholders purchased the bonds as an investment, and since they also purchased other bonds as an investment and lost on them, that they should not expect the full amount out of the Baptists. Baptists in other states also feel that purchasers of their bonds should not expect the full amount.

Answers:

- 120 believe we should pay in full.
- 23 believe bondholders should be paid full amount unless they offer to discount.
- 13 believe the full amount should not be paid.

2. Do you believe they can pay it?

Answers:

- 161 answered yes.
- 4 answered no.
- 5 did not answer this question.

3. Do you believe they will pay it?

Answers:

- 126 answered yes.
- 17 answered no.
- 10 were doubtful.
- 17 did not answer this question.

4. Do you believe it would be possible to raise the whole amount in one year as some laymen are advocating, rather than follow the schedule and pay \$58,000.00 a year in bonds and interest until 1947?

Answers:

- 49 answered yes.
- 86 answered no.
- 24 think it possible, but not probable.

11 did not answer this question.

5. Do you believe it is possible to pay the amount for which the Convention is obligated this year, to-wit: \$25,000.00 of 1934 bonds and interest, \$20,000.00 supplement for girls' schools this year, \$10,000.00 to two Hattiesburg banks, and \$58,000.00 of bond and interest obligations, or a total of \$113,000.00, \$13,000.00 of which we should receive from the Cooperative Program?

Answers:

- 94 answered yes.
- 30 answered no.
- 22 think it possible, but not probable.
- 24 did not answer this question.
6. What plan would you suggest and support for raising the amount needed? The Convention said, Seek large gifts until the last of August and then appeal to every church.

Answers:

- 96 would favor following Convention suggestion.
- 1 would put the responsibility on associations.
- 1 suggests that laymen be given opportunity.
- 2 suggest that pastors lead.
- 3 suggest that churches tithe.
- 1 suggests that laymen visit churches.
- 2 favor member to member solicitation.
- 1 favors giving every cent possible to debt paying.
- 1 favors special collections in churches after disposal of property.
- 1 favors liquidation.
- 1 favors adding to Convention plan half of amount raised for 100,000 Club.
- 3 favor asking churches for contributions for debts.
- 1 favors letting colleges buy up bonds as they fall due out of endowment funds.
- 1 suggests apportioning amount to each Baptist in State and publish name of each church which pays with name of pastor.
- 2 suggest bond and interest campaign.
- 1 suggests monthly payments on debts.
- 2 suggests plan similar to 100,000 Club.
- 1 suggests making twelve month intensive drive after thorough preparation.
- 2 favor statewide campaign next fall.
- 4 favor contribution from every Baptist in State.
- 1 suggests Cooperative Program.
- 2 favor reducing workers, cutting salaries and economizing in every way and putting money on our debts.

- 1 suggests refinancing all this on long time bonds at low rate of interest.
- 1 suggests getting 5,000 Baptists to give \$12.00 per year to State indebtedness. Then seek larger gifts.
- 6 suggest putting enough men in field.
- 1 favors letting pastors become responsible for so much, conditioned upon enough others doing same.
- 1 suggests letting all pastors and employees of Convention Board tithe and give sacrificially and refuse raise and then carry Convention plan to wealthy members and to churches.
- 1 favors urging pastors to exchange pulpits, preach on this matter, take collections, then pledge, etc.
- 1 suggests that Sunday schools take offering once a month for any and all gifts.
- 1 suggests free-will offerings.
- 1 suggests pushing budget in each church and then special gifts.
- 1 suggests a day for all-day prayer meeting.
- 1 favors revival in churches.

There were a few pastors who had no suggestions to make.

7. How, and to what extent, will you and your church help in securing the sum needed for the year?

Answers:

- 9 pastors will lead their churches to give through Cooperative Program and then over and above.

(Continued on page 16)

LET'S GO

By A. L. Goodrich, Circulation Manager

GOING PLACES

Corinth:

Dr. T. W. Young is the beloved pastor at Corinth. Our visit to Corinth was for the purpose of promoting a special Corinth-W. M. U. edition of the Record. Dr. Young gave unstintingly and cheerfully of his time in aiding us to make proper preparation for the special issue.

We were privileged to speak to the general meeting of the W. M. S. and to the deacons' meeting. And, allow us to state that this was one of the best deacons' meetings we ever attended.

Several people subscribed for "their own" Baptist Record.

Ingomar:

The Union County W. M. U. rally under the leadership of Mrs. L. L. Coleman of Wallerville met at Ingomar where Rev. Frank Cox is pastor. Missions was our subject there but several people subscribed for "our own."

New Albany:

Dr. J. P. Kirkland's absence in Kentucky gave us the opportunity of preaching at New Albany Sunday, March 17.

A well organized church with all departments functioning, shows forth the fine executive ability of Pastor Kirkland. Many fine things were spoken by his loyal members about their love and appreciation of him.

—o—

CORRECT

Arkabutla, Miss.,
March 8, 1935.

Baptist Record,
Jackson, Miss.
Gentlemen:

... I want my people to read the Record because I believe that it will be a blessing to them, and help to advance the Kingdom of Him who died to save the world. ...

May God bless you in your work.

Yours truly,

A. M. Graham.

—o—

TAKE ONE

Below is a list of some opportunities that should appeal to some Baptist Record readers. Read the list and if you are willing to send the Baptist Record to them for a year at \$1.50 or eight months for \$1.00, write us, enclosing the proper amount and the number of the opportunity you accept and a letter will go to you naming the person and a letter to them will inform them of the fact that you are sending them the Record.

OPPORTUNITY No. 13 — Young preacher, joined Baptists from another faith. Persecuted since. Small work. Having hard pull.

OPPORTUNITY No. 14—Preacher, 7 children, poor church, poor people, poor pay. Faithful and worthy.

—o—

BAPTIST RECORD HONOR ROLL

An average of one subscriber for each 15 members among Mississippi Baptists would give the Record a circulation of 16,333. Compared with our present circulation of 5,500 this seems impossible but the writer has tried the plan on several churches in the last ten days and every one of them equalled or surpassed the goal of one subscriber for each 15 members.

The following churches have at least one subscriber for each 15 members, some going beyond. Won't you try to get yours up to the minimum. It can be done. I've tried it in country, village and town. We give the church name followed by the name of the pastor:

Utica Church, Rev. Owen Williams; Rock Hill, Rev. Bryan Simmons; Macon, Rev. R. D. Pearson; Okolona, Rev. D. L. Hill.

AHAB—WEAK, BUT WICKED

E. K. Cox

Ahab set a new standard in the scale of wickedness, he moved the hand on the dial just a little further than any other king of his line, and some of those who preceded him were by no means amateurs. His father, Omri, had surpassed his predecessors in wickedness and if Ahab had not come along might have held the belt for kingly deviltry. It is a great thing to start a line upward, but when bad sons surpass bad fathers, things are surely on the downward road.

One reason that Ahab was worse than those before him was that his wife was a mighty helper in his wickedness. Marriage may help make or mar a man, and when the woman is stronger than he, it does a thorough job one way or the other. Ahab married Jezebel, and that says more than it sounds, for Jezebel was a woman who made things happen, and none of them were good things. A weak and vicious man with a strong wife who is worse than he, makes a combination quite pleasing to his Satanic majesty.

It was a dark day for Israel when this degenerate weakling came to the throne, but a still more gloomy one when he brought that strong, cruel and idolatrous daughter of Zidon to share his throne. Some men are noted for one thing, some for another, but Ahab's sole claim for pre-eminence came from his outstanding sins. Israel had known idolatry before he came to the throne, but it was mainly like the golden calves of Jeroboam; but now there came in a flood of the foul, sensual heathendom that had rotted the life of Phoenicia. History knows no worship which more fully surrendered to all that is base in human nature and so completely mingled with their concept of religion the worst passions of the race. Sexual immorality had been found in the degeneracy of every civilization, but the rites made known to Israel under Ahab and Jezebel made vice a part of the religious life of the nation. The temples of Baal and the groves of Astarte became centers of immorality, and that in the name of religion. You may judge the moral status of any people when the things that are regarded as holy become unspeakably foul. There is no doubt that Jezebel felt that she was doing what ought to be done, she had been steeped in the teachings and worship of her own land from childhood; but with Ahab it was different, he knew the place that Jehovah held in the life of Israel; he knew how her traditions and memories as well as her hopes clustered about the religion of Moses and Abraham. Ahab knew all this, but under the influence of this beautiful and aggressive woman used all the power and prestige of his throne to establish the abominations which degraded the life of the nation. The inspired writer says of him: "And it came to pass, as if it had been a light thing to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians and went and served Baal and worshipped him.—And Ahab made a grove, and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." I Kings 16:30, 31.

His pre-eminence was in wickedness. Some kings were great warriors, some were great builders, some statesmen, but Ahab distinguished himself in sin. How far he would have gone without Jezebel can only be conjectured, but inclinations were evil and this dominating woman only led him deeper into rebellion against all the life and purpose of the nation. A wife either helps or hurts most men, and when a woman is strong and bad and a man is wicked and weak the way into the depths is sure.

You have to understand the awful things which Ahab and Jezebel were instituting to appreciate the earnestness and vehemence of Elijah. Ahab stood for Baal and debauchery, Elijah was the champion of Jehovah and purity in life and worship. The story is vividly told

in the first book of Kings, and the account of the famine and the victory upon Carmel are among the religious classics of the world.

Ahab knew the will of God, but Jezebel was beautiful and the worship of Baal and Ashtoreth called for no self-denial, their rituals were gorgeous, the things which they allowed were pleasing to the flesh and Ahab went with the tide. The sensualities of their secret ceremonies were pleasing to his weak and voluptuous nature, and he gave all that he had for Baal against Jehovah. It is a sin to be weak when all that is worth while is at stake, and mighty issues hang in the balances. Some men are weak wanting to be good, but Ahab was weak and willing to be bad. Jezebel was not weak, she was strong to do evil; she knew what she wanted and sought with all her power to bring it about. Ahab lacked character and decision, but he went headlong into all that Jezebel wanted.

Ahab was overcome for the time while with Elijah upon Carmel; he knew full well that Jehovah had answered, and doubtless joined in the cry, "Jehovah, he is the God," but when he got back to Jezebel and looked into the face of Jezebel and felt her entwining arms, he consented to the planned murder of the prophet. Israel might have been brought back had Ahab been strong enough to stand for what he knew, but he was lacking in moral fiber, and cared little for this nation, its glory or its doom. To live in ease, to gratify his whims and passions while he basked in the smiles of Jezebel, were the big things of life, and he plunged anew into his sinful course.

A picture of the weakness of Ahab and the heartless dominance of Jezebel are found in the story of Naboth. Ahab wanted his beautiful vineyard near the palace for an additional garden. After the immemorial custom of the Hebrews Naboth refused to sell his family inheritance. Ahab went home sulking like a spoiled child, refused to eat, turned his face to the wall and pouted. This was more like some willful child of six years than the ruler of a nation. Here again the cruel conscienceless Jezebel flares out. Listen to the coarse and sarcastic words of the queen to this weakling husband: "Dost thou now govern the kingdom of Israel? Arise and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite." These words are full of contempt for her impotent husband as well as full of the most utter disregard of justice and right. In a little while Naboth was condemned and executed under an old statute of Israel for which neither king nor queen cared one iota. Unscrupulous rulers often become sticklers for law and right when they have a point to gain. Jezebel cared nothing for the name of Jehovah or the king, she blasphemed the one and despised the other, but the plot got rid of Naboth and that was the object. Naboth was dead and the greedy king, who ought to have been the protector of his people went down to seize the vineyard, forfeited as the lands of a condemned felon. But there he met Elijah; thank God for the Elijahs who all along the years have met guilty men in the hours of their seeming triumph. Ahab trembled before the fearless old prophet, and there was both fear and hate in the petulant whine: "Has thou found me O mine enemy?" The unrepentant sinner always looks upon the man who exposes his sin as his enemy. Ahab and his sins were the worst foes of Israel, and Elijah the most faithful friend, but Ahab could not see it that way. The words of the prophet were terse and stern. He accused Ahab of murder and robbery, of killing and taking possession. The relentless Elijah foretold the doom of his house, and said that the dogs should lick his blood where Naboth had died, and should devour the body of Jezebel under the walls of Jezreel. The weak Ahab cowered before the sentence, for the only time in his life he showed signs of genuine penitence. The sentence of Jehovah against his house was postponed, but pay day came, and the howling scavengers licked the blood around the chariot which bore his body

from the fateful field of Ramoth-Gilead, and gnawed the bones of Jezebel after she had been trampled under the steeds of Jehu. We learn here that kings and queens are not exempt from the laws of inexorable justice, and that retribution is no respecter of persons.

Ahab was not strong enough to really repent, repentance is manful work. Strong men when convinced of the vileness and end of sin turn to God and are forgiven, weaklings caught in the current of their passions, and helpless against environments are swept on to their doom. It is possible that apart from Jezebel Ahab might have been brought back to Jehovah, but he lacked the strength to resist the wiles and iron will of this remarkable woman. Israel went from bad to worse under their leadership and sped onward to its doom. Elijah seems to have withdrawn himself from the life of the rulers whose hearts were set in the ways of wickedness, and apart from the scene at the vineyard of Naboth seems not to have touched their lives again.

Ahab lived all his life in a palace, but spent his closing years under the shadows of his coming fate. He wore royal robes, but they brought no content and were no protection from the Nemesis which the prophet foretold. God's judgments may move with leaden feet but they travel all the time, and as some has said they strike with iron hands.

Poor Ahab, too weak to be a real ruler, he was great only in his sin. He surrendered himself to the domination of a beautiful and evil wife and the call of his own baser nature. He was mighty only in wrong-doing, eminent in nothing save iniquity; his claim to a place in history was made sure by his progress in degeneracy. Too weak to be a warrior of renown, too slothful and mediocre of mind to be statesman, he was distinguished like Nero because of his own sin and the debauchery of a nation. He could never see that his sin was the curse of Israel but petulantly sought to blame the reproving prophet. He was born to the purple but lived only to besmirch it. He inherited a throne, but it cursed both him and his children. Life opened for him in a palace, it ended in gloomy defeat, and the manner of his end emphasized the power of Jehovah whom he sought to dethrone. His place in the record is that of one who excelled in vileness and whose monument was the wreck of a nation stumbling to its doom.

"The mills of God grind slow,
But they grind exceeding small,
With patience stands He waiting,
With exactness grinds He all."

"And Ahab the son of Omri, did evil in the sight of the Lord above all that were before him."

LAYMAN'S DAY

The Southern Baptist Convention last May adopted the following recommendation of the Executive Committee of the Baptist Brotherhood: that Sunday, April 14, 1935, or the nearest date that is agreeable, be designated as "Layman's Day," when effort will be made to have as many of our pulpits as practicable occupied by consecrated and capable laymen, who shall speak on Missions and Stewardship, placing special emphasis on the tithe.

Purpose

It is thought that the preparation and service by the laymen who speak will quicken their interest in Missions and Stewardship, and thereby promote larger support of the Kingdom, both by them and the laymen who hear them.

Preparation

It is suggested that the arrangements for the observance of this day be entrusted to the Executive, Promotion, or Laymen's Committee in each association. The committee directing this effort would need to confer with each pastor and learn whether he and his church wish to cooperate in this movement. It would also be the business of such committee to select speakers that are agree-

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able to the pastors, make the engagements, and furnish suitable literature. Should there be any lack of capable speakers, the same layman might serve two churches, one at 11:00 a. m. and the other at the evening worship.

Help for the Speakers

The Brotherhood Headquarters, Knoxville, Tennessee, is prepared to furnish free of charge suitable literature on application.

It is gratifying that the State Secretaries express themselves in hearty accord with this effort and will give it their support. It is hoped that both pastors and laymen will also cooperate in a hearty way.

It is further suggested that the laymen sit together on that day, that special music be given by men, and that the speakers, in addition to discussing Missions and Stewardship, encourage all who made pledges to redeem them in full up to May 1, that any who have been specially blessed either in a material or spiritual way make thank offerings, and that members who made no pledges be urged to make an offering before the end of the Convention year.

—BR—

THE DANGER OF STANDARDS

By Jeff D. Ray

—O—

Jesus came into a religious atmosphere which had a standardized theology and a standardized code of morals and proceeded to repudiate both.

When a man feels bound to shape his theology or his morals to conform to a standard set up for him by any outside human authority he is in a pitiable condition.

When a preacher does not teach what he believes to be true because it does not conform to the standard of his church he ceases to be a man and becomes a machine—a mere puppet.

The same thing is true in the realm of moral conduct. If a man stifles an impulse to do what he thinks is right because it is not approved in the circles in which he moves or if he does what he thinks is wrong because it is customary in his circle he is sapping the foundations of his own moral stamina.

Than the Scribes and Pharisees there has never lived a class of men who more scrupulously observed the letter of the moral law even to its minutest ramifications, and its most meticulous requirements and yet Jesus repudiated them. He repudiated what they did because what they did was contaminated by the spirit in which it was done. He turned away from them and said to his little group of raw recruits from the shops and fishing boats, "If your righteousness is not better than that you have no chance."

Now what did he mean by it? There are those who tell us that he was not discussing the personal righteousness of his disciples but was talking about his own righteousness imputed to them through faith. Nobody surpasses me in wholehearted acceptance of the glorious, though confessedly mysterious and often tragically perverted and misapplied doctrine of Christ's righteousness imputed to the believer. But that is not what our Lord refers to here. Here he is talking about a man's personal conduct and saying to his chosen group "If you cannot lead better lives morally than these Pharisees do, you are out of it." He threw down at their feet the gauntlet of a new challenge which said "Be better than the standards of your day."

A man has no true sense of morality and of a life acceptable to God if he contents himself with a formal performance of things set down in a catalogue of laws written or unwritten, moral or ceremonial. I think Jesus would say to you and me: "You cannot obey God in any true sense if you are satisfied to gauge your conduct by any standard of morality that prevails in your neighborhood."

True morality is not the toys tied on the Christmas tree from without but the fruit growing on the apple tree from within.

Seminary Hill, Texas.

SOUTHERN BAPTISTS AND THEIR BIBLE

The Inner Spiritual Bible

Eldridge B. Hatcher

—O—

III

What is this spiritual Bible hidden within the shell of the Old and New Testaments? Paul seems to answer this question in I Corinthians 2:9-14 as follows:

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for him that love him.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

In other words this inner, spiritual Bible, is represented here as being "spiritual things" and "deep things of God" hidden within the shell of revealed truth. In the Old Testament they are concealed with the visible ceremonies, sacrifices and other coverings of the law and of the prophets. This spiritual Bible has been likened to the "Holy of Holies" in the tabernacle, while the shell of the Bible has been called the "outer works."

This so-called inner Bible — this "Holy of Holies" of the Scriptures — is in both the Old and the New Testaments. It is true that the Old Testament presents what is called the "shadow," while the New Testament gives us the "substance." But this does not mean that the New Testament, being the substance of Scripture truth, is therefore this inner Bible, and that the Old Testament, being the shadow, is therefore the mere outer Bible, — the mere shell. The Old Testament has in it this inner Bible — this kernel of the Scriptures as truly as does the New Testament. Both the inner and the outer Bibles run parallel throughout the entire Bible.

The chief aim of this article is to call attention to this hidden spiritual Bible or as Paul describes it — these "spiritual things." Who of us understands the spiritual message lying within the Sermon on the Mount? We may get only the shell, — the letter rather than the spirit — and thereby fail even to open the inner Bible. Who of us understands the spiritual message — the "spiritual things" — the "deep things of God" — lying within the words and acts of Christ as presented in the four gospels? Even the apostles, although living with Christ in close daily association, were constantly perceiving only the shell of His instructions. Do we imagine that Judas ever saw in Christ's actions and words anything but the letter, the shell? "Judas Iscariot knew Jesus and all He said and did to His crucifixion. But yet with much more truth it might be said that he knew nothing of all this and had no better a knowledge of it than Pontius Pilate had. Now all knowledge of Christ, but that which is from divine inspiration, is but as poor and profitless as Judas' knowledge was. This empty letter — learned knowledge, which the natural man can as easily have of the sacred scripture and religious matters as of any other books, or human affairs, — this being taken for divine knowledge, has spread such darkness and delusion all over Christendom, as may be reckoned no less than a general apostasy from the gospel state of divine illumination.

How many of us see truly the spiritual mes-

sage lying within Christ's words "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." We see the shell and many merely guess at the kernel and possibly never discover the "spiritual things" hidden in the words.

"Many were the signs and miracles," said Spurgeon, "which God wrought in the midst of the people of Israel which they did not understand. What was the reason? Moses tells us expressly what the reason was: 'Yet the Lord hath not given you an heart to perceive and eyes to see and ears to hear unto this day.' They had sensitive eyes and ears, yea they had a rational heart, or mind; but they wanted a spiritual ear to hear, a spiritual heart, or mind, to apprehend and appreciate these wonderful works of God: and these they had not because God had not given them such eyes and ears and hearts . . . And as man hath not an eye to see the wonderful works of God spiritually until it is given; so much less hath he an eye to see the wonders of the Word of God till it be given him from above."

—BR—

SPURGEON—A TOTAL ABSTAINER

Sent by A. Cunningham-Burley

—O—

There are several portraits still in existence showing Mr. Spurgeon wearing a blue ribbon in his coat lapel. He with John B. Gough was an ardent temperance advocate. He warned his people to let alcoholic drinks alone. He remembered a Christian man who fell into drunkenness on one occasion. He was excommunicated from church fellowship, and properly so; but afterwards he became very penitent, and he went about the streets like a man who really should die of grief, and ashamed because of his sin. He could not find peace. A dear brother, who knew something of him, took him aside one day and said, "Dear brother, have you made a full confession of your sin before God?" He thought he had. "Now," said the other, "it is a hard thing for me to ask, but I should like to hear you confess this sin." So he did. When he came to the act of confessing his sin to God, he said, "Lord, thou knowest I have indulged my appetites," and so on. He was not a bit better. "Now," said his friend, "My dear brother, you had better unveil your whole sin and hide nothing." Then he prayed thus: "Lord, thou knowest I got drunk." It was all right as soon as he brought the thing out and called the darkness night, and went no longer round about. The Lord will not hear his people if they call the darkness day. He will not attend to them. He will have them call darkness night. So, let us go where we may, whether in ourselves or in other people, we must learn to call a spade a spade, to call things by their right names. There is a great deal, remember, in the names which we give to things, because they are generally the index of our own estimation of what those things are. It is a work of grace to teach us always to call the light day, and the darkness night.

Jer. 3:13.

—BR—

First Church, Baton Rouge is sponsoring a movement to build a Baptist student center at L. S. University.

It is reported that the city council of Hazlehurst has ordered slot machines and other gambling devices moved from the city. Let the good work go on.

Brother J. A. Bryant writes: This week we are beginning a series of church schools of missions. This will be held in every church in Waltham Association. Mrs. W. R. Cooper of Tylertown is directing the work. Tylertown church in furnishing most of the 15 teachers we are using. We are using the following books: "Winning the Border," "The Moffats," Europe and the Gospel," "Black Treasure." This association averaged only 42 cents per member for the past year for all missions and benevolences. Pray for us as we try to disseminate mission information.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

State W. M. U. Convention, April 2-4 At Corinth

Attention

Those wanting entertainment at our W. M. U. Convention at Corinth on the Harvard plan, (bed and breakfast) please sent names to Mrs. T. A. Thompson, 1223 Filmore Street, Corinth, Chairman of Hospitality Committee.

—o—

Program for Our State W. M. U. Convention Tuesday Evening

7:30—Meditation.
Hymn, Come Women Wide Proclaim.
Prayer.
Special Music.
Devotional, Dr. T. W. Young.
Welcome.
Response.
Special Music.
Appointment of Committees.
Announcements.
Address, Dr. George Leavell.
Benediction.

Wednesday

Prayer Meeting—8:30 to 9:10.
9:00—Meditation.
9:15—Hymn, Fling Out the Banner.
Devotional, Miss Pearl Caldwell.
Magnifying the Conquering Christ:
Report of Corresponding Secretary.
Report of Field Worker.
Special Music.
Banners Aloft in the District: District Chairmen.
Recognizing Visitors out of State, our pastors and wives, and local Com.
Election of Nominating Committee.
President's Message, "In His Name."
Announcements.
Special Music.
Address, Mrs. W. J. Cox.

Wednesday Afternoon

1:45—Meditation.
Hymn, Precious Name.
Prayer.
Reading of Minutes.
The Banner Aloft in His Name:
Mrs. M. O. Patterson, Personal Service.
Mrs. Herman Dean, Stewardship.
Mrs. J. H. Nutt, Mission Study.
Hymn.
Recognition of A-1 Full Graded Unions and Honor Churches.
The Banner Abroad, Mrs. D. M. Nelson, Margaret Fund.
Special Music.
Address, Dr. J. B. Lawrence.
Memorial Committee.
Consecration Service: Miss Pearl Caldwell.

Wednesday Evening

Young People's Program. The main speaker is Mrs. W. J. Cox, our former president of W. M. U. of the South, now our Treasurer.

Thursday Morning

Prayer Meeting—8:30 to 9:10.
9:15—Meditation.
Hymn.
Devotional, Miss Pearl Caldwell.
Special Music.
Reading of Minutes.
Christ Conquering Through Trained Leadership, Mrs. J. L. Johnson, Training School Trustee.

Magnifying the Conquering Christ in Benevolences:

Baptist Orphanage, Mr. O. C. Miller.
Baptist Hospital.
Victory Through the Cooperative Program, Rev. A. F. Crittendon.
Our Publications.
Report of Committees:
Registration.
Courtesy.
Nominating.
Consecration Service: Miss Margaret Lackey.

—o—

Corinth, the Gateway to Mississippi

The strength of a city depends upon its banks, industrial and mercantile interests. The beauty of a city depends upon its homes, its streets and its parks. The health of a city depends upon its water, its sewerage and its milk supply. The intelligence of a city depends upon its schools, its libraries and its newspapers. The happiness of a city depends upon its churches and its religious activities. These create the moral life of a city and make it a desirable place in which to live.

Corinth is exceedingly blessed in having, in an unusual degree all of the above essentials serving to make a city that is at once prosperous, beautiful, intelligent, healthful and happy. The town was founded by people with deep religious convictions and hence churches and schools were among the first institutions established. Reflecting the economic destruction consequent upon the "war between the states," the churches suffered terribly, but they finally recovered. From "Reconstruction Days" until now the religious activities of the community have kept pace with the national growth of the city, in fact, the spiritual element that is such a strongly pronounced phase of the local character has had much to do with the remarkable general progress of this beautiful little city among the hills.

Corinth is well supplied with churches of various denominations, commanding the reverence and liberal support of its citizens. All of Corinth's churches have commodious and attractive houses of worship and are well supported. The First Methodist Church has a membership of about 900, Rev. C. C. Cunningham is the pastor. The Federated Presbyterian Church has about 400 members and Rev. Ira D. Holt is the pastor. The Waldron Street Christian Church has around 260 members and Rev. C. W. Lipsey is the pastor. The Foote Street Christian Church, with Rev. E. A. Emmons as pastor, has about 450 members. The Taylor Memorial Episcopal Church has a membership of 30 or more, but has no resident pastor. The Southside Methodist Church has a membership of 250 with Rev. C. G. Schwartz as pastor. There are three Baptist churches in Corinth. The Tate Street Church has a membership of around 200 and Rev. Raymond Butler is the pastor. The West Corinth Baptist Church has a membership of 150 and Rev. B. W. Hudson is the pastor. The First Baptist Church has a membership of 700 or more and Rev. T. W. Young is the pastor. This will be the "host church" of the W. M. U. State Convention. But all the churches of the city and residents of the city generally will cooperate

heartily in entertaining delegates to the convention.

There is an unusual degree of cooperation and fraternalism existing between the various religious bodies of the community. All of the churches are well organized and maintain excellent Sunday school, young people's organizations and women's auxiliaries. Truly 90 per cent of the business men and women of the city are church members. Their influence is invaluable in the constructive life of the city, being reflected in numerous activities outside the definite field of church work and yet owing their inspiration to the spiritual impulse generated by Christian thinking.

The entire community of Corinth, regardless of church affiliations, awaits with eagerness the coming of the mighty host of noble women (and men too) to the State W. M. U. Convention. We stretch our hands and hearts in cordial welcome to one and all.

—o—

There were forty-one of Mississippi Baptists' finest young people participating in the State Stewardship Declamation contest last week—all were winners! However first place was given to the following:

Sunbeam—Alma Simmons Hodge, Biloxi.
Junior G. A.—Ethel Jeanette Mommsen, Philadelphia.
Junior R. A.—Elton Thomas, Ellisville.
Intermediate G. A.—Adelaide McInnis, Rosedale.
Intermeditae R. A.—James Quinnely, First Church, Meridian.
Y. W. A.—Evelyn Dunn, Clarksdale.
Second place winners were:
Sunbeam—Mary Ethel Wallace, Ackerman.
Junior G. A.—Jim Alice Cockrell, Hazlehurst;
Ina Ruth McGuffee, New Hebron.
Junior R. A.—Billy Burris, McComb.
Intermediate G. A.—Dorothy Gilbert, First Church, Meridian.
Intermediate R. A.—George Purvis, New Hebron.
Y. W. A.—Bessie Turner, Tupelo.

—BR—

Pastors—why drive your car? Why pay railroad fare? When an announcement and a few calls will enable you to possess a round trip ticket to Memphis for the S. B. C.

March has been a fine month for our church. The attendance for Sunday school has been around 185. Church attendance has been far above this. A B. Y. P. U. study course has been completed with 45 enrolled. Another Senior Union will be organized this week. The church will foster a Daily Vacation Bible School to begin about the first of May. Our building is inadequate to take care of the crowds each Sunday.
—Mrs. O. C. C., Bruce.

—BR—

One day, when Mark Twain was very busy writing in his study, his little daughter asked where daddy was, and was told she must be quiet and not disturb daddy because he was up stairs writing an anecdote.

Not long after the door bell rang and the little girl ran to answer it. The caller asked if Mr. Clemmons were in, to which the little miss proudly replied: "Yes, sir, he's in, but you can't see him 'cause he's upstairs riding a nanny goat."

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your renewal promptly and give your old
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the list.

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Atlanta, Ga.

East Mississippi Department

By R. L. BRELAND

Two Good Men Gone

On March 14, 1935, our denom-
ination, and Christianity generally,
suffered the loss of two good
preachers—Dr. Geo. W. Riley, of
Clinton, and Rev. J. Oscar Hill, of
Memphis. Two splendid men, good
preachers and my dear friends have
gone home and I am sad.

Dr. G. W. Riley was my special
friend. At conventions we were
generally at the same place. I had
him to supply for me at a number
of my churches. So his going was
specially grievous to me. He had
led a busy life. For the past few
years he has not had regular church
work, but he suffered for the bre-
thren, held revivals and wrote a
book. He was a good preacher and
a noble gentleman. I will miss him
much. I sympathize deeply with his
good wife, two splendid daughters
and other mourning relatives and
friends. Farewell for awhile, dear
brother; ere long we will meet
again.

Rev. J. Oscar Hill, age 55, was
pastor of Hollywood Baptist Church,
Memphis, where he died. He leaves
a wife and two fine girls also, with
whom I sympathize. He was born
in Yalobusha County and his body
was brought back to Shiloh, the old
home church in Calhoun County, for
burial. Brother Hill was one of our
good preachers and had held some
splendid pastorates. We sorrow at
his going. Dear brother, we will
miss you till we meet again.

A Letter That Encouraged

Over at Neshoba, Neshoba Coun-
ty, lives a dear, good lady, Mrs.
Bettie Mason. She is teacher of the
Women's Class of Neshoba Baptist
Church, also the Bible Study Lead-
er of the W. M. S. there. She is
a widow but faithful to every duty.
Recently I received an encouraging
letter from Mrs. Mason. Among
other things she said: "I am read-
ing the Bible with you again. This

is the third time I have read it
through with you. I have not miss-
ed a day since I began. It is a joy
to read it with some one. Some of
my Sunday school class are read-
ing also." Now that is splendid. The
whole letter was excellent and wish
that I had space for all of it. Thank
you, sister. Not too late to join in
the reading.

It is reported that Rev. J. M.
Metts has suffered a physical
breakdown and will be out of his
work some weeks. He is pastor of
First Baptist Church, Water Val-
ley. Hope he will soon be well.

Was in Neshoba last week and
spent the night with Deacon Ben
F. Rhodes. He reports that Rev.
D. A. McCall will assist in the
meeting there this summer. Mrs.
Rhodes is reading the Bible along
with us.

The Coldwater neighborhood, Ne-
shoba, had a family to lose their
home by fire. All turned out, cut
timber, had it sawed and in two
weeks to a day the family was back
in their home. That is what good
neighbors can do.

Rev. W. A. Green, of Waynesboro,
Miss., is to assist Pastor Patter-
son in his revival meeting at Cal-
houn City soon. May the Lord give
a gracious revival.

The Executive Board meeting of
the Yalobusha County Baptist As-
sociation will be held the fifth Sun-
day in March. It is to specially em-
phasize B. T. U. work, and Ker-
mit Cofer, of Water Valley, presi-
dent of the County B. T. U. Con-
vention, will arrange the program.
Come and be with us.

Calhoun County is circulating pe-
titions for a vote on the sale of
beer in that county soon. May the
demon be voted out.

The Coldwater Baptist Church,
Neshoba, arranged her budget, and
thus far has gone beyond it. It
will give part of the budget to the
100,000 Club. We stand for the
whole denominational program.

COLUMBIA'S CHURCH SCHOOL OF MISSIONS

The first School of Missions this
church has ever undertaken was
held here February 24th to March
1st. Considering many conflicting
things, such as "flu," bad, bitter
weather, we had a very good at-
tendance. It was so profitable to
those who did get to attend that
we hope to make it an annual thing.

Our speakers, Dr. Leavell, Bro.
Goodrich, Dr. Crittendon, Dr.
Beagle, and Mrs. Jenkins, endeared
themselves to our congregation by
their great and helpful messages.
Many thanks to Dr. Crittendon, our
able and efficient Field Secretary.

These Schools of Missions, pro-
moted by Dr. Crittendon, is only
one of the far-reaching and effec-
tive pieces of work he has in his
fertile mind and heart for the peo-
ple of the state. Our prayers and
active cooperation with him will, in
my mind, bring rich, permanent re-
sults.

L. B. Golden, Pastor.



... Successful aid in PREVENTING Colds

At the first nasal irritation or snuffle,
apply Vicks Va-tro-nol—just a few drops.
Used in time, it helps to avoid many
colds entirely. (Two sizes: 30¢, 50¢.)

VICKS VA-TRO-NOL

REV. C. O. WHITE TO HOLD MEETING IN ATLANTA, GA.



Rev. C. O. White, a ministerial
student and a Senior at Mississippi
College, has been called to hold a
two weeks' meeting in one of the
leading Baptist church in Atlanta,
Ga., beginning Easter Sunday. The
pastor of the church in which Bro.
C. O. White is to hold this meeting
is Rev. S. M. "Happy" White, a
former Mississippi College student.

Brother C. O. White is one of
the most popular students on Mis-
sissippi College campus. He holds
many prominent offices or positions
on the campus. Among these are:
Vice-President of Ministerial Asso-
ciation, member of Varsity Debat-
ing Team, member of the Median
Council, elected Anniversarian of
Hermenian Literary Society this
year, for two years, elected the
"most optimistic student," won the
Wallace Medal in oratorical contest
last year, and a close runner for

president of Student Body for the
year 1934-35.

Brother White is also success-
fully pastoring six country churches
and is making distinction in his
scholastic work.

His powerful personality, his
willingness to work, his eagerness
to help his fellowman, and his
faithfulness are among the qualities
of brother White.

Let us all bear brother White up
before the Throne of Grace as he
goes to Atlanta to hold this meet-
ing.

Faithfully yours,
Ministerial Association,
Estus Mason, Reporter.

BROADCAST

Senator Lynn J. Frazier of North
Dakota, will speak on "A Govern-
ment Marketing Corporation," such
as a bill he has introduced creates;
Dr. Harry W. Laidler, Director the
League for Industrial Democracy,
on "A Government Housing Cor-
poration," and Benjamin C. Marsh,
Executive Secretary the People's
Lobby, on "The Mess in Washing-
ton," at a luncheon under the aus-
pices of the People's Lobby, at the
Cosmos Club in Washington, Satur-
day, March 30th.

These speeches will be broadcast
by the NBC on the Red Network
from 1:30 to 2:30 P. M., Eastern
Standard Time.

Benjamin C. Marsh.

A tourist returning from Cali-
fornia through the Texas Panhandle
got into conversation with an old
settler and his son at a filling sta-
tion.

"Looks as though we might have
rain," said the tourist.

"Well, I hope so," replied the na-
tive, "not so much for myself as
for my boy here. 'I've seen it rain.'
—Ex.

GULF, MOBILE AND NORTHERN R. R.

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G. M. WHITE, General Passenger Agent

Sunday School Lesson

Prepared by L. D. Posey

For March 24, 1935

Subject: Peter Describes the Christian Life.

Golden Text: But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. I Peter 3:15.

Scripture: I Peter 3:8-18. For supplemental study, I Peter 3:1-22.

Time: Doubtful. Probably 60, A.D.

Place: In dispute. Personally, I believe it was Babylon.

Introduction

The chapter from which today's lesson is taken, contains two powder kegs, and woe betide the teacher that touches a match to either of them. Also, he better keep the members of his class from touching them. The first one is Peter's advice to wives in regard to their husbands. The other is about the spirits in prison. If either one is touched in the beginning of the study period, it will be hard to reach the lesson assigned.

The Lesson Studied

In this particular lesson, the golden text sets the standard, and should be the center around which the entire lesson should be gathered. The Revised version of the text, especially the first sentence, is better than the King James version. "But sanctify in your hearts Christ as Lord." Sanctification and the Lordship of Christ stand out prominently in that sentence, and should always do so, in the scriptural sense of these two fundamental doctrines. If the doctrine of sanctification had been given its rightful place in the teaching and preaching of Baptists in the past, there would have been less of the foolishness in some sections in recent years. Sanctification means setting apart to the service of God, and never pertains to sinless perfection. Every New Testament church house, is, or should be sanctified, set apart wholly to the service of God. By that I mean, a church house should never be used for political or other secular purposes. Every saved person is sanctified, set apart to God. His life belongs to Him. Though he is sanctified, that does not mean that he is sinless. He is not, neither will he ever be as long as he is in an unregenerated fleshly body. But for lack of correct teaching, and because of the folly of others, many of our people have failed to sanctify in their hearts Christ as Lord, and have lived on very low plains spiritually.

What does it mean to "sanctify in your hearts Christ as Lord?" It means to give Him the supremacy in your life. His words are your law, His commands your marching orders. Many people take Christ as Savior who never takes Him as Lord. Those who trust Christ for salvation, but refuse to be baptized, have taken Him as Savior, but not as Lord. The same is true with

those who are saved, but refuse to help give the gospel to others. They have not sanctified in their hearts Christ as Lord, His word has not become their law, nor His commands their marching orders. Are such people saved? Yes, but "as by fire." I Cor. 3:15. People are "saved through faith . . . not of works, lest any man should boast." After salvation, it is both their duty and privilege to work for the glory of God, and for which God will reward. Lot was a saved man with a wasted life. Many now in our churches are like him in that respect.

Now those who have met the conditions in the first part of the text will be able to meet the conditions of the other part of the verse, and all the other conditions outlined in today's lesson, setting forth Peter's description of a Christian life. The person who has sanctified in his heart Christ as Lord, in so doing gets that experience whereby he is prepared to tell people why he is a Christian, and also to tell the unsaved man what is needed to receive salvation. Stated differently, he is able to become a soul winner. Also, such persons are compassionate, loving toward other Christians, tender hearted and humble minded. And when they have to suffer for Christ, as they surely will, they will not revile those who revile them; neither will they speak evil of those who hate them, and blaspheme their names. They will endure their persecutions with such gentleness and meekness that even many of their enemies will see the Spirit of Christ in them. Paul never got away from the observation of the prayer of Stephen when he was being stoned to death.

In conclusion let me say that if Baptists from the days of the apostles forward, had lived the Christian life as described by Peter, no false doctrine nor demon cult would ever have been able to establish itself permanently in the world, and the mission of the dispensation of the gospel of grace would long ago have been fulfilled. One generation of Jews had the opportunity to enter Palestine. They failed because of their unbelief. But that did not change God's plan of giving that land to His chosen people. It only delayed it for forty years. That is but an example of how our failure in being loyal and faithful to the trust committed to our hands, may delay the execution of God's will for the human family. Our people need to distinguish between God's WILL OF PURPOSE, and His PERMISSIVE WILL. It is not God's will for us to sin. But He permits it. It is His purpose to save a number, unknown to us, from among all the nations and races of the human family by the preaching of the gospel. When that has been accomplished the dispensation of the gospel of grace will close and another dispensation will begin. But the tragedy is, while we dally and delay, men are dying and going to hell because we have failed to comply with His will by preaching the gospel to every creature.

After the lesson is over, if you have time, turn to Jude, verse 6.

Three Simple Steps to Ease a Sore Throat in Three Minutes



1. Crush and stir 3 BAYER Aspirin Tablets in $\frac{1}{2}$ glass of water.



2. Gargle Thoroughly—throw your head way back, allowing a little to trickle down your throat. Do this twice. Do not rinse mouth.



3. If you have a cold, take 2 BAYER Aspirin Tablets. Drink full glass of water. Repeat if necessary, following directions in package.

Modern Scientific Method Wonderfully Easy

REMEMBER PICTURES HERE

Here's a safe, modern and effective way to relieve sore throat. A way that eases the pain, rawness and irritation in as little as two or three minutes. Many doctors advise it and millions are following this way. Try it.

All you do is crush and stir 3 BAYER Aspirin Tablets in $\frac{1}{2}$ glass of water and gargle with it twice—as pictured here. (If you have signs of a cold, take BAYER Aspirin and drink plenty of water.)

Get real BAYER Aspirin Tablets for this purpose. They disintegrate quickly and completely, making a gargle without irritating particles.

BAYER Aspirin prices have been decisively reduced, so there's no point now in accepting other than the real Bayer article you want.

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PRICES on Genuine Bayer Aspirin Radically Reduced on All Sizes

From that verse, you learn that the fallen angels are held in chains waiting a future event. To them, that is the same as a prison. Then turn back to I Peter 1:11. There you see that it was the Spirit of Christ that was in the prophets that enabled them to prophecy of the gospel, hence, by that same Spirit, Noah preached the gospel to the world before the flood. Those who refused to believe his preaching, and all did except his own family, were in the days of Peter, and still are in prison, waiting a future event, as are the fallen angels. That same Spirit that preached through Noah and prophesied through the prophets, raised Christ from the dead and will raise us also.

MISSIONS START REVIVAL

It did seem a bit strange, yet it was really not strange, but the logical thing. In February our people began talking about having a revival some time soon. The ladies began to talk about March the month of Missions. Our brotherhood began to emphasize it in their meetings. The officers and the teachers in the Sunday school began to talk about Home Missions. The general superintendent began, even before March came in, to speak of its approach, following each Sunday school. It did seem strange. Really we were not looking for it in the way it came. What happened?

Well, the thing caught fire. No, not the building, but the hearts of men, women, boys and girls. A revival broke right out. The pastor spoke on "Missions in the Home Town" March 3rd. Then on March 10th on "Why I Believe in Home Missions." The results thus far are seven already baptized, three of them adults and two of the adults Catholics. Two more awaiting baptism now. Two by letter. The spirit of the church quickened. Offerings increased. Largest crowds in months. Interest in church and its activities greatly increased. People are talking missions and revival on every side. Our non-Protestant friends are talking about it. These are just some of the visible results of only two Sundays of March gone. We are to have our revival (perhaps I should say, we will climax our revival), in April.

It will do it. Yes, indeed it will. A deeper appreciation of missions will revive any church, I believe. To God goes all the glory and praise.

Sincerely and humbly,
J. C. Wells.

Lafayette, La.

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STANBACK acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. STANBACK is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

If you have a pimply, blotchy complexion try Resinol to help nature heal such surface defects



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MISS. COLLEGE DEBATERS

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Four members of the Mississippi College debating squad left the campus Thursday morning on a trip that will carry them into Louisiana. Thursday night they met teams representing Louisiana College at Pineville; Friday night, these representatives will enter the Louisiana Debating Tournament which is being held at Louisiana Normal College in Natchitoches. The question for debate is: Resolved that nations should agree to prevent the international shipment of munitions. Those accompanying Dr. W. F. Taylor, professor of English and Advisor of the Debating Council, include C. O. White, Sontag; Arthur Wells, Goodman; Brock Reynolds, West Point; and Lester Franklin, Jackson. On Tuesday night of this week, Bowen Dees, of Clinton, and William Willis, of Meridian, representing the Mississippi College negative team met an affirmative team at Loyola in New Orleans on the same question. At the same time, at Clinton, Brock Reynolds and Lester Franklin representing Mississippi College met an affirmative team from Union University. These debates represent the opening of the debating season so far as the Mississippi College debating squad is concerned. In preparation for these debates practice debates have been held with Millsaps College, three of which debates were decision debates. The decisions in these debates were won by Mississippi College representatives. Others making up the debating squad include D. M. Nelson, Jr., Clinton; H. H. Aultman, Hattiesburg; W. M. Richardson, Jackson; E. M. Fishel, Richton; L. T. Fagan, Clinton; E. F. White, Houston; and Hugh Brimm, Memphis. Four of the Baptist debaters, Nelson, Fagan, Willis, and Dees, will represent the institution at the state debating tournament to be held at Starkville, April 4-6.

Intercollegiate debating at Mississippi College is sponsored by the two literary societies, the Philomathean, now in its eightieth year, and the Hermeanian, now in its eighty-second year. The societies have spacious halls on the third floor of the library building and meet each week for programs of formal debating, oratory, "legislative" sessions, and other types of discussion. The two societies are under the supervision of the college department of English.

PASCAGOULA

—o—

I am writing to say that the work is going in a great way in the First Church, Pascagoula. Yesterday we had large congregations. Received two by letter and baptized nine. This makes a total received into the church since the beginning of our church year, October 1st, of forty-three by baptism and fourteen by letter. Fifty-seven in all. I guess this is a record for the coast.

On Wednesday night of last week we had our monthly luncheon of the B. B. C. Club. There were 27 men present. On Thursday night the Intermediate Department of

the Sunday school held their first banquet with forty-eight present. One hundred and sixty-one present in the Sunday school yesterday. B. Y. P. U. and W. M. U. are all doing great work.

We have the concrete foot walls all in for the auditorium unit of our new building and work will proceed as fast as funds are secured. It is nothing less than miraculous how the Lord is leading and blessing us in our difficult program. This church is destined to exert a great influence for good in this needy section of our state.

Respectfully yours,
N. O. Patterson, Pastor.

—BR—

THE EVILS OF ALIEN IMMERSION

Daavid M. Gardner
St. Petersburg, Fla.

—o—

It is very evident that there is an imperative need for a positive pronouncement of the historic position of Baptists concerning alien immersion. For the past twenty-five years Southern Baptists have given time, talent and energy to evangelism and promotional interests, with very little emphasis upon our distinctive Baptist doctrines and principles. During this period a few of our churches have developed a laxity in doctrinal matters. Our confidence in Southern Baptists provokes the assertion that our churches will do about right if properly taught. And it is the duty of our pastors and editors to lead in teaching the "way of the Lord more perfectly."

What Is Alien Immersion?

Alien immersion means immersions unauthorized by a Baptist church and performed by a person, or persons, who are in no way connected with Baptist churches. It refers directly to immersions performed by Pado-Baptists—that is, Methodists, Presbyterians, Congregationalists, and the Disciples of Alexander Campbell.

It is very probable that the question of alien immersion has been more thoroughly discussed in Tennessee than in any other Southern state. Dear old brother J. H. Grime of Lebanon, who has passed his eightieth year, has rendered great service in paper discussions and by giving us the history of Alien Immersion and Valid Baptism. It was published in 1909 and I am sorry to say is now out of print. Brother Grime is my father in the ministry and I am afraid he will never know how much he has meant to me in holding the Word of the Lord close to my heart. In his little history he gives conclusive documentary evidence from every state in the South, showing that Baptist churches have consistently refused to accept immersed members from Ped-Baptists and Disciples without baptizing them. Regardless of the attitude of any particular church toward receiving alien immersion today, it is certain that Baptist churches throughout their history have declined to do so. There are a few churches in the South and many in the North which have departed from the historic position held by Baptists on this question.

Their Contention Examined

Those who believe in, and accept alien immersion as valid baptism, contend that the administrator has nothing to do with valid baptism. Their view is, that a proper subject—a believer in Christ; a proper design—a desire to obey God, and symbolize death to sin and resurrection to a new life—and a proper mode—the immersion of the body in water, in the name of the Father, Son and Holy Spirit, constitutes valid or scriptural baptism regardless of the character or position of the administrator. It is also fair to say that there are some among Baptists who hold the view stated above—that is, that such immersions constitute valid baptism but are opposed to the reception of it, by a Baptist Church on the grounds of polity and principles of orderliness. The prevailing view among Baptist churches has been and is—that valid baptism consists of: a proper subject—a believer in Christ; a proper design—a desire to obey God, and symbolize death to sin and a resurrection to a new life; a proper action—the immersion of a believer in water, in the name of the Father, Son and the Holy Spirit, by a proper administrator—one who has been authorized by a New Testament or a Baptist Church. Let us see which view is scriptural.

1. All Baptists agree with the statement of Dr. B. H. Carroll, that:

a. "All the New Testament is the law of Christianity.

b. The New Testament is all the law of Christianity.

c. The New Testament will always be all the law of Christianity."

2. It is a legal axiom, that a law, when it expresses one thing, excludes everything else touching the subject.

3. Any law, civil or Christian, in order to be binding must be expressed in language capable of one and only one interpretation; the subjects to whom the law applies must be explicitly stated and the executor, or administrator must be definitely designated.

4. Does the New Testament which is "all the law of Christianity" fulfill these requirements? If it fails at one point when the law is nullified, and no one is under obligation to be baptized. To say that Christ has commanded anyone to be baptized, without making plain as to how such command is to be obeyed and without providing an executor to administer the ordinance of baptism, is to charge God as unjust or stupid. Such vicious charges have been and may yet be made, but never sustained. The people called Baptists are in perfect agreement as to the subject, design and

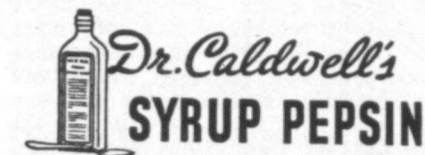
The "liquid test"

...it ENDS bowel worries for many people

This is a test that tells you whether the system needs a *cathartic change*. If you have constant sluggish spells or bilious attacks, and laxatives seem to make things worse, it would be wise to try this:

Stop all use of any laxative that does not encourage variation from a "fixed dose" (which may be entirely too large a dose for your individual need). Use instead, a *liquid laxative* that you can measure and regulate as to dose. As necessary to repeat, *take smaller doses*, less and less often, until the bowels are moving without any help at all.

Doctors use liquid laxatives, and a properly prepared liquid laxative, containing natural laxative agents like senna and cascara is a joy and a comfort; a real help in establishing regularity. Ask your doctor about this! (Doctors use liquid laxatives.) You can get Dr. Caldwell's Syrup Pepsin, which is a most dependable liquid laxative, at any drug store.



form for scriptural baptism. It would seem strange if the scriptures after making plain every other phase of the question of baptism should fail to make plain a matter so vital as the administrator.

When the ordinance of baptism was instituted the administrator was sent direct from God. John 1:6. When Christ was baptized He did not ignore the heaven-sent administrator, by going to a Jewish Rabbi or a priest in Nazareth, but walked 60 miles to get baptism at the hands of John the Baptist. Mark 1:9 and John 1:33. He emphasizes the dignity of the administrator in raising the question as to whether, "John's baptism was from Heaven, or of men." Matt. 21:25. He points out the importance of the administrator, when he charged that the "Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of John." Luke 7:30. Finally, those who were baptized by Christ's disciples, or by divinely appointed administrators are said to be baptized by Christ himself. John 3:32 and 4:1-2. In every instance recorded

(Continued on page 15)

HOSIERY

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Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Good news for us this week. We have a new Jeannie Lipsey Club! Edna Kirk, who is the little girl to whom I wrote the long letter about our Jeannie Lipsey Clubs, and was advised to put it on our Record page for the benefit of other little boys and girls who might not understand about the clubs, has written, as you see, and sent her dues, and also her love. She is now leader of Jeannie Lipsey Club No. 15, and we will be hearing from her every month.

We have this week several correct answers to Mrs. Mayo's puzzle No. 5. Nannie Mae gets hers in a full day ahead of Fannie Mae, so Nannie Mae's answer is printed on our page this time. Hers and Fannie Mae's were both all right, and I have put them in my answers to Puzzles book. The last paper in the month will have the full correct list printed.

Now somehow, we have doubled up on No. 5, for—don't ask me to explain it—we have had two number fives! For fear of making confusion, we will go right on without making any change in the numbering, and I will give credit for the two number fives. This week's puzzle questions are No. 7, and let's get that straight, all of us. No. 7.

We have a nice lot of letters this week; one from Mrs. Miller, one from Virginia Schumpert, one from Edna Kirk, one from Margaret Henley, one from Mildred McLemon, besides notes from two or three friends sending puzzle answers. That's better than we've had for a long time.

A little news for you before I close. Our friends who have been living in New York, Jeannie and Ann Lipsey and their papa and mamma, are now on their way in their car to Stetson University, DeLand, Florida, where they will make their home. We are so glad for them to be in sunny Florida. I hope the little girls will soon be writing us a letter about what they saw on the way.

Much love from,
Mrs. Lipsey.

Bible Study No. 11; March 21, 1935
Joseph Mourns for His Father
Gen. 50:1-13

How grieved Joseph was when he found his father was dead! He bowed down upon his body, and wept, and kissed him. Then he directed the embalmers to embalm the body, which they did, using forty days to do so, which was then the time needed. Did you know that as long ago as that, people knew how to treat a dead body with herbs and medicines, so that it would be preserved?

The Egyptians mourned for Jacob seventy days. Of course, this was not the great grief we suffer when some one we love is taken away, but a custom that prevailed, of weeping and making a noise by beating on metals, and of putting rough sackcloth on the mourners. The idea was to show great respect to the dead. The usual time for this custom was seven days, but in the Bible we are told that the Israelites mourned for Aaron and for Moses, when they died, thirty days. I don't know why the Egyptians mourned so long for this old Hebrew: perhaps it was because he was the father of their great governor, who had done so much for them: perhaps because of Jacob's age, 147 years.

When the days of mourning were over, Joseph sent word to King Pharaoh by members of the king's household, that there was another duty he himself must attend to, with his kind permission. He must

take back Jacob's body to his own land, Canaan, and then put it in the grave which the old man had bought many years before. His father, he said, had made him swear that he would do this.

Pharaoh made no objection, but gave his consent to Joseph's going, especially as Joseph had promised that he would return. So the faithful son set out, attended by a great company, for many of the Egyptians, and all of Jacob's family, except the little children, were members of the party. Also in attendance were chariots and horsemen. It was a great funeral. Before they crossed the Jordan, they stopped and mourned for the departed for seven days, so that the Canaanites, who lived there, said, "This is a sorrowful mourning for the Egyptians." So afterwards, the place was called, Abel-Mizraim, which means, mourning of the Egyptians.

In this way, Jacob's sons did for him as he had commanded, carrying him to his own land, and burying him in the care of Machpelah, near Mamre.

Answer to Mrs. Mayo's Puzzle No. 5

1. Bethlehem.
2. Elijah.
3. Uriah.
4. Lamps.
5. Aaron's Rod.
6. Herod.

The answers spells BEULAH.

Your friend,

Nannie Mae Roberts.

Mrs. Mayo's Puzzle No. 7

1. Who was King Ahasureus' first wife?
2. Who married Rebekah?
3. What did a woman pour on Jesus' feet?
4. What toilet article of women was used in making the laver of brass of the tabernacle?
5. What is the historical book of the New Testament?

Roxie, Miss., R 2, B 113,
March 10, 1935.

Dear Mrs. Lipsey:

I have been reading the Children's Circle through my aunt. She takes the Baptist Record. I am sending the answers to puzzle No. 5. I am 12 years old.

Your friend,

Mildred McLemon.

Smithville, Miss.,
March 8, 1935.

Dear Mrs. Lipsey:

A great many things have happened since I wrote you last. Christmas has passed and a big snow has fallen. I enjoyed both. I liked to play on the snow, but I enjoyed the snow cream better.

Last month I had my fifth birthday. I had a cake with five candles on it.

Mother is teaching me to read. She says that I will soon be able to read the letters on the page without any help.

I'm sending 50 cents for the children at the Baptist Home and Bro. Cormier. I've been saving tinfoil for the children; will it be alright to send it to you?

Lovingly,

Virginia Lane Schumpert.

I suppose it will be best, Virginia, for you to send the tinfoil to Mr. O. C. Miller at the Baptist Home for Children, Jackson: there will be no loss of time in that—it will get there more quickly, won't it? I'm so glad to get your dollar, and have just been putting it down in my book. And how nice that you are learning to read! I think mother must be a good teacher, for you are pretty young to learn to read.

But don't be too long in coming to see us again.

Benton, Miss.,
March 9, 1935.

Dear Mrs. Lipsey:

I am sending \$1.00, dues for February, to the J. L. Club No. 15. I'm sorry to have waited so long to send it, and I will try and not be late any more. I have lots of fun working the puzzles. I will send you my list of puzzles in a few days.

Love to all,

Edna Kirk

We are certainly proud, Edna, to have a new Jeannie Lipsey Club, with you as its leader. That dollar a month more will be a fine help to us. Thank you so much. We all send you our love.

Olive Branch, Miss.,
March 9, 1935.

Dear Mrs. Lipsey:

Fannie Mae is going to let me send you her answers to Mrs. Mayo's puzzles this week. I am learning some of the answers, too. I will soon be four years old, the twenty-third of this month. You, too, will have a birthday soon and I hope it will be a very happy one.

With love,

Margaret E. Henley.

Our birthdays come pretty close together, Margaret dear. I hope you have the best time ever, something good to eat, some presents, and maybe a party. I'm obliged to you for sending the answers.

Jackson, Miss.,
March 6, 1935.

My dear Mrs. Lipsey:

In the name of our children here in the home we want to sincerely thank you and your circle for the nice big check for \$19.20 received. May God bless each of you in your efforts for Him.

With love,
Mrs. Miller.

S. S. ATTENDANCE MARCH 17

Jackson, First Church	891
Jackson, Calvary Church	1,017
Jackson, Grif. Mem. Church	746
Jackson, Davis Mem. Church	419
Jackson, Parkway Church	229
Jackson, Northside Church	84
Meridian, First Church	809
Hattiesburg, First Church	547
Columbus, First Church	739
Brookhaven, First Church	480
Columbia, First Church	420
Clarksdale Baptist Church	405
Springfield Baptist Church	160
Springfield Baptist Church (March 10)	105
Union Baptist Church	180
Union Baptist Church (March 10)	143
Liberty Baptist Church	144
Liberty Baptist Church (March 10)	136
Laurel, First Church	469
Laurel, West Laurel Church	506
Laurel, 2nd Avenue Church	255
Laurel, Wausau Baptist Church	59
Mt. Ora Baptist Church (Jones Co.)	55
Pine Grove Baptist Church (Jones Co.)	83
Soso Baptist Church	100
West Point, First Church	170

ADVICE TO WOMEN



Mrs. Annie M. Cape of 922 B. St., Meridian, Miss., said: "My health failed and I was just about ready to give up. I was too weak to do my housework, suffered with pains in my back and sides and headaches were frequent. I could neither eat nor sleep and my weight went down to 120 pounds. I took Dr. Pierce's Favorite Prescription as a tonic and was soon in the best of health." All druggists. Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

Help Kidneys

Don't Take Drastic Drugs

Your Kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Cries Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, you don't need to take chances. All druggists now have the most modern advanced treatment for these troubles—a Doctor's prescription called Cystex (Siss-Tex). Works fast—safe and sure. In 48 hours it must bring new vitality and is guaranteed to make you feel 10 years younger in one week or money back on return of empty package. Cystex costs only 3c a dose at druggists and the guarantee protects you.

B.T.U. ATTENDANCE MARCH 17

Jackson, First Church	215
Jackson, Calvary Church	140
Jackson, Grif. Mem. Church	242
Jackson, Davis Mem. Church	237
Jackson, Parkway Church	96
Jackson, Northside Church	24
Brookhaven, First Church	169
Columbus, First Church	212
Clarksdale Baptist Church	113
Union Baptist Church	80
Union Baptist Church (Mar. 10)	72
Springfield Baptist Church (March 10)	62
Liberty Baptist Church	69
Liberty Bap. Church (Mar. 10)	74
Skene Baptist Church	61
Laurel, West Laurel Church	113
West Point, First Church	270

REGINALD L. BOYD

Enon church, Walthall County, has lost a valuable member in the death of brother R. L. Boyd. His home-going was a great shock to all. The empty place he leaves will long be felt. He was industrious and faithful as a church worker. As a son, brother, husband, neighbor, he commanded the love and respect of all. He was 30 years old and in the midst of a life of usefulness. We do not understand the providence of God, but where we cannot see we walk on by faith. May we be true to the high Christian standards which he set. His pastor, Jas. A. Bryant.

* The Naked Truth

Every bald head is symbolic of the naked truth—the truth that neglect may leave the finest head of hair as bare as the Sahara Desert.

Don't pay the penalty of neglect. If your hair is already becoming thin at the temples and crown go to your druggist for a bottle of Japanese Oil, the antiseptic counter-irritant. There's nothing better than Japanese Oil to overcome poor scalp circulation, dandruff and scaly accumulations—the chief causes of early baldness. 60c at any druggist. Economy Size \$1. FREE: A valuable booklet "The Truth About the Hair." Write National Remedy Co., 56 W. 45th St., Dept. 37-E, N. Y.

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"What Saith The Scripture"
Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.
C. S. Wales, Blue Mountain, Miss.

There's that hasn't where new fears aside coming to day may be coming so tomorrow t with hour hopes unde folly, it li Today's pa row's still ard in "Th

Next wee associational "Convention ed to each These will meeting of U. and the your union meeting so have a copy of the progr along with about the r statements speakers wi REMEMBER individual u Associationa medium thr the individu Give your b Associationa serves witho terest.

Mrs. R. Junior and District One in training her best of leaders of h dition to tea she arranges in which the ods for dire organization helped in tr vary, Jackso Jackson; and a class for l Training S churches in ing her servi study course

Study C During the March 1 the sissippi Wo S. T. C. held S. T. C. ea 5:45 about t the B. Y. P. books. Prof Woman's Co "The Plan of tary Auber J in the Senio From 6:45 three classes

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

—:—

Jackson, Miss.

For Your Scrapbook

There's a whole day tomorrow that hasn't yet been tried, a day where new courage may fling old fears aside; a new dawn that's coming to bring a nobler noon; today may be troubled — tomorrow's coming soon. There's a whole day tomorrow that hasn't yet been tried, with hours still unwasted, and hopes undenied; free from fret and folly, it lies untouched, yet near. Today's page is blotted — tomorrow's still is clear!—Priscilla Leonard in "The Uplift."

—o—

Mailing Next Week

Next week we will mail to each associational director copies of the "Convention News" to be distributed to each union in his association. These will be carried to the next meeting of the Associational B. T. U. and there distributed. Be sure your union is represented at the meeting so that your union may have a copy of the News. A copy of the program will be in the News, along with other announcements about the meeting. Pictures and statements of our out-of-the-state speakers will also be in the News. REMEMBER we are not mailing to individual unions. We are using the Associational organization as a medium through which we contact the individual churches and unions. Give your best cooperation to your Associational B. T. U. Director, he serves without pay, and in your interest.

—o—

District One Leader Busy

Mrs. R. E. Morgan of Jackson, Junior and Intermediate Leader for District One, has been busy helping in training schools. She feels that her best opportunity is with the leaders of her district, hence in addition to teaching the boys and girls she arranges classes for the leaders, in which they study the best methods for directing the work of these organizations. Recently she has helped in training schools at Calvary, Jackson; Griffith Memorial, Jackson; and Utica. She is to have a class for leaders in the Vicksburg Training School in May. Other churches in her district are requesting her services for conferences and study courses.

—o—

Woman's College and S. T. C. Hold Study Course Same Week

During the week of February 25-March 1 the B. Y. P. U.'s of Mississippi Woman's College and of S. T. C. held their study course. At S. T. C. each afternoon 3:45 to 5:45 about twenty-five members of the B. Y. P. U.'s met to study two books. Prof. Norman Roberts of Woman's College, taught a class in "The Plan of Salvation" and Secretary Auber J. Wilds, taught a class in the Senior B. Y. P. U. Manual. From 6:45 to 7:45 each evening three classes were taught at Wom-

an's College. President Holcomb taught a class in "Investments in Christian Living," Dr. Spencer, pastor of Immanuel Church, taught "Christian Leadership," and Secretary Wilds taught a class in "Training in the Baptist Spirit." A fine spirit prevailed at both schools. The student secretaries, Miss Alene Harris of Woman's College, and Miss Hazel Rhodes of S. T. C., have the splendid cooperation of the students and faculty, and are doing a great work in promoting the cause of Christ in these two institutions and wherever their influence may reach.

—o—

Is your B. Y. P. U. or B. A. U. a "Training in Church Membership" Union?

—o—

Do the members of your union understand that it is just as necessary to be reverent in the B. Y. P. U. service as it is in the preaching service?

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Starkville B. T. U. Conducts Study Course

During the week of March 3-7 the Senior B. Y. P. U.'s of the Starkville church held their study course with two classes being taught. Bro. Smith, pastor of the Longview church, taught a class in Baptist Beliefs and Auber J. Wilds taught a class in the Senior Manual. Included in the classes were a number of the college boys from Mississippi State, they coming in every evening in the church bus that is used for the purpose of transporting these Baptist boys to the church for its various services. This was a busy week for the Starkville church since it was the Week of Prayer for the W. M. U. and on Thursday a special program with Dr. Leavell and others there for the day, but with it all the classes were well attended and most satisfactory work was done by those attending. In the going of Mr. Palmer, director of the B. T. U., Mrs. P. D. Lee, the Associate Director, is carrying the work on in a splendid way. Dr. Ray, in his nineteenth year as pastor, continues to hold a large place in the hearts of the young people as well as the older ones.

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Pike County Issues Monthly Bulletin

One of our most active associations in the state is Pike County Association. Dr. J. R. Carter is the moderator, and under his leadership the association is organized and working every week in the year. One project is a monthly bulletin. This bulletin is edited by Rev. P. E. Cullom and is in the interest of the work in general, occasional numbers being given largely to some certain phase of the work. The February number this year is given to the Enlargement Campaign the Associational B. T. U. is putting

on this month—March. Rev. R. L. Smith, pastor of Central Church, McComb, is director of the campaign, and hopes to have practically every church cooperating in the simultaneous effort. The one week set is this week and we hope to have a good report to publish right soon. Many other Associational B. T. U.'s, we hope, will be putting on an enlargement campaign so we give here the suggestions that were offered to the churches of Pike by their director:

1. Have a meeting of pastor and leaders at once.

2. If the church has no director, elect some one to lead in this campaign in your church.

3. Do the following things—

(1) Make a roll of your present active membership in B. Y. P. U.'s and B. A. U.'s.

(2) Get names of all prospective members. (Use church roll, etc.)

(3) Combine these lists and make new unions (on paper) if needed.

(4) Decide on books to be taught, and faculty.

(5) Decide on Special Features during the week, as speakers, demonstrations, fun.

4. Give plans plenty of publicity.

(1) Sermon on Sunday the campaign begins.

(2) Announcements at all services of church several weeks in advance, and in school each day during the week the campaign is on. Use the newspapers, use posters.

5. Have a visitation campaign on Sunday afternoon of the campaign. Juniors visit all Junior prospective members, Intermediates visit all Intermediate prospects, etc. Ask them to come to B. T. U. that night and join in the study course during the week.

6. Pray without ceasing.

TUSCOLA

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Although the church at Tuscola is but part time, it is making quite a bit of progress of late. The usual Sunday school attendance is 50 to 65. One of their new deacons, who also runs a school bus, takes his bus and makes a trip of some few miles into the more remote sections of the adjoining communities and brings children and even grown-ups to Sunday school who would not ordinarily be able to attend. Your prayers are asked, more especially for this undertaking, as there are a few children of ten to twelve years of age who are now attending and who have never been inside a church. They have one of the liveliest small Woman's Missionary Unions in the state. They number from 10 to 15, of whom eight are tithers. They each save their Sunday's eggs for special offerings. Under the very able leadership of Rev. A. A. Ward, who is teaching school this term at Tuscola, the B. T. U. has been reorganized and revitalized. Last Sunday evening a Junior B. Y. P. U. was organized.

A church school of missions is to be held the week prior to the fifth Sunday in this month. On the fifth Sunday a special mission program is to be put on at which time the collection for Home Missions will be taken. The goal for this special day has been set and all



Unlike many Ordinary Cough "Remedies," this extract of a Famous Herb contains No Harsh or Injurious Drugs

WHEN you cough, it's usually because your throat's moisture glands have clogged. Their healthy secretions have changed in character. Throat dries. Sticky mucus collects. You feel a tickling... then a cough!

Put these moisture glands back to work with PERTUSSIN! It stimulates their flow of natural moisture. Thick phlegm is loosened and "raised." Then, relief—quickly!

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GLANDS HERE CLOG—THROAT DRIES—WHEN YOU CATCH COLD, THEN COUGHING STARTS!

"It's wonderful for all coughs," writes one doctor. "It always does the work," agrees another.



PERTUSSIN
Tastes good, acts quickly and safely

are striving toward that end. Tuscola, Lena, and other adjoining B. T. U.'s will hold a B. T. U. conference also on this date at Tuscola. Fifty per cent of the families are taking the Record.

Three new deacons have been named. They are R. B. McDonald, Horace Young, and Percy Lindsey. They will be ordained on the second Sunday in April. Rev. Virgil Ratcliff is pastor.

—BR—

"I want an E string, please," said the violinist to the London music seller.

"I am a new 'and at this business, sir," explained the clerk as he took down the box. "Would you mind picking it out for yourself? I 'ardly knows the 'es from the shee."—Ex.

—o—

"How about lending me five dollars, old man? I'll give you the word of a gentleman that I'll pay you back next week."

"All right," the other answered. "Bring him around and let me see him."—Sanatorium Sun.

THE BAPTIST CLARION

A Bible Teaching, Gospel Preaching Character Building Magazine

\$1.00 PER YEAR
Published Monthly

A. M. OVERTON, Editor
Fulton, Miss.

Send for sample copy

THE STRUGGLE BETWEEN CHURCH AND STATE IN MEXICO

(A correspondent in Maryland asks the Baptist and Reflector to give the facts concerning the struggle in Mexico between the Catholic church and the State. For information on the matter we wrote to Dr. C. L. Neal, who is a Southern Baptist missionary in Mexico and who used to be pastor of our home church in Kentucky. Our readers will be interested in what he says about the situation in that country.—Editor Baptist and Reflector.)

Charles L. Neal

Isaac Garza No. 1040 Pte.

Monterrey, N. L.

Mexico.

Dear Bro. Taylor:

You can see from my new address we have moved from Saltillo Coah. On the first of February, we closed our school there because we were ordered to sign up for socialism, but since socialism had not been defined sufficiently for us to know just what it is, we were not disposed to sign up for it. It has been sufficiently defined, however, for the Evangelicals to know that they do not want it. No religion of any kind can be taught in any school not even private schools. The teaching is to be rationalistic. All fanaticism, and prejudice are to be eradicated. This last expression sounds nice but it means to the government the eradication of all religious beliefs. The child is to have all the privileges of school and home except that of religion. Individualism is to be combatted so the pupil will be of service to the masses. The child belongs to the State and therefore it should have a state conscience and not an individual conscience. In other words, Mexico will be another Russia unless something stops it.

I am sending you an article from the Literary Digest which I think will give you a very good idea of the situation. I am also sending you an article which I wrote some time ago when I saw in the Literary Digest that the Jews and Protestants had protested because of the treatment of the Catholics in Mexico. This will give you some reason for the treatment of the Catholics.

One of the laws of Mexico is that no foreign minister of any denomination can officiate in Mexico. This was made to get rid of the Spanish priests who were said to use the pulpits to foment revolutions, which must have been true. Even the native born who become priests or ministers of other denominations lose their privileges as citizens. The reason given for this is that the priests have to swear alliance to another country, that is, to the vatican, and since that is true, they can't be citizens of Mexico. There has been a law in Mexico since 1857 which says all property owned by churches is government property. This has been amplified to include any property owned by any religious organization. Now, all that is needed for the government to take over property is to suppose that a property was bought by a religious organi-

zation. The foundation for this law is that a large part of the property and in many cases the best property of Mexico belonged to the Catholic Church when there was a separation of Church and State. The State claims that such property belongs to it. This law takes in all the property that belongs to any denomination.

I shall not write any more on the subject now. I think with what you have you can get some idea of what is the condition of things here. There are censors here and for this reason we have to be careful.

There is a great deal of unrest and some times there are uprisings in different parts. Just a few days ago one teacher was hanged by a number of armed men because he would not retract and promise not to teach socialism to the children.

I am rejoiced to see notices of the advance in the liberality for missions. I read the Reflector every week. Miss Hale passes her Reflector on to me.

May God bless you in your great work.

Yours in the Master's cause.

Brother Neal enclosed an article written by himself, which is as follows:

Catholicism in Mexico

Charles L. Neal

I have just read an article in one of the leading magazines of the United States of the united protest of Catholics, Jews and Protestants against the treatment of Catholics in Mexico. After twenty-seven years in Mexico following the events as they have taken place, I am sure that such a protest will be of no benefit to the Catholics and will be an injury to the evangelical work in Mexico.

Protestants know that Catholics in Mexico do not believe in liberty of conscience, and only tolerate other faiths when they do not have the civil power to execute their desires. Not only do the evangelicals know this but the government knows it by sad experience. Nearly all of the revolutions which Mexico has had since 1810 have been brought about by the propaganda from the Catholic pulpits or by plots laid in secret. Those who have studied the history of Mexico, and especially those who have lived here for more than a quarter of a century, know this is true.

Catholics are the cause of the leaders of Mexico becoming dictators, because they know the power of the priest to oppose every advance they make for what they think is for the betterment of the people. Even the building of railroads in Mexico was opposed by the priests because they said that it would be detrimental to their religion. The Catholic Church has given all her power to prevent the enlightenment that will bring liberty of conscience. This has induced the government to fight the Catholic Church with its own weapon, that is, to oppose the liberty of the individual conscience and form a national conscience as the Catholics have striven for the last four hundred years to destroy the individual conscience and establish a

Catholic conscience. In the eyes of the Catholics that which is a crime for the government is a virtue for them. A liberty-loving people can not accept either one of these positions.

The leaders in Mexico have come to the point where, judging by what they know of Catholicism, they believe no religion is good. So those who throw their influence with the Catholics will suffer the consequences of their acts. It will be a sad day for the evangelicals and also for the Jews when they are duped to be an instrument for the Catholics to further their cause, because one of the Catholic principles is: "The end justifies the means." If this institution could use the Protestants to gain its liberty in Mexico again it would then do all in its power to destroy the instrument which restored it to its former position, because the Catholic Church is a deadly enemy of the evangelicals. An example which is beyond dispute is the Inquisition. You have only to live a few years in a Catholic country and do mission work among them to be absolutely sure of this truth.

The leaders in Mexico today know that Catholicism from Spain entered this country and subjugated it by force for the church, and this was done in many cases with the sword in one hand and the cross in the other, and after three hundred years or more of liberty to do as they pleased with it without interference either from a religious or political power, only five per cent of the people could read and write and almost all of them were Spaniards. Study the history of Mexico until 1857 and you can see what Catholicism can make of a nation when it has absolute control.

The French Revolution came

about because of the tyranny of the Roman Catholic Church. The French leaders with all their atheism were never more despotic than the Catholic Church. Example that is sufficient to prove this is the massacre of the Huguenots. The revolt in Russia came about because of the tyranny of the Greek Catholic Church, also the overthrow of the Catholic Church in Spain in the last few years was caused by the tyranny of that institution and the same thing is true in Mexico. The final results of the tyranny of both Roman and Greek Catholic Churches are thousands of atheists, because when they lose faith in their own religion they have lost faith in all that is religious because they have been taught that all other religions are from the devil, so they do not want any religion or any God.

The government has gone radical and is going further, and the evangelicals are having to suffer for the sins of the Catholics, because their ministers have lost their privileges as citizens although they are not guilty of what the priests are accused, their church property is being confiscated and their churches are being closed.

The evangelicals in the States, I fear, have gone to sleep on their job and are letting Catholicism encroach upon the liberty of conscience until some day it will take the reins of the government into its hands, and when it does you will see that it does not believe in liberty of conscience, and your country will suffer as other countries have under its terrible tyranny. Every dollar of government money



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BAPTISMAL TROUSERS — Regular Style

These Trousers are made from Double Texture material throughout. With a fine black or white fabric on the outside, and a good lining inside, with a Pure Gum Coating in between. Guaranteed thoroughly waterproof. Light rubber boots attached. Made high enough to come up well under the arms.

No. 1 Grade, Guaranteed for a period of five years.
No. 1, black, \$22.50; No. 1, white, \$30.00.

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Baptismal Trousers—Semi-Vest Attachment.
Similar to bibb-front attachment, except goes entirely over shoulders. Guaranteed five years. No. 1 grade only. \$27.50.

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This and the Semi-Vest Attachment constitute two new styles embodying the very latest improvements. Protect entire body, similar to Semi-Vest Attachment, except it does not go over shoulders. Guaranteed five years. No. 1 grade only. \$25.00.



Baptismal Service Coat

Baptismal Service Coat
Modestly patterned for practical service, this coat, with sleeves and new convertible pure gummed cuffs attached, is to be used with the regular style baptismal trousers. It is constructed of rubberized, single texture material with ball and socket fasteners down the front and weighted at the bottom. This new garment, giving as complete satisfaction as higher priced robes, has been made to meet an ever-growing demand by those pastors who cannot afford the higher priced garment. \$16.00.

Baptismal Vest
Made separate from Baptismal Trousers, but with sleeves attached, and used with regular style baptismal trousers. \$15.00.

Baptismal Sleeves
Double texture black waterproof material with pure gum close-fitting cuffs that prevent water running up arms. Per pair, \$4.00.

The Avon Robe
Very popular, dressy robe, from finest quality French all-wool serge material. White or black. Black, \$30.00; white, \$35.00. Silk girdle attached to either style robe, \$2.50 extra.

The Derwent Robe
Made substantially the same as the Avon, but very slightly cheaper material. Black, \$25.00; white, \$30.00. Silk girdle attached to either style robe, \$2.50 extra.

Candidate Robe
Usually white for women and black for men. When ordering be sure to give breast measurements and height. Either color, style one, \$12.50; style two, plainer design, \$10.00.

Candidate Long Cape
For protection as candidate emerges from the water. \$12.50 each.

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500 East Capitol St.

Jackson, Miss.

that goes into Catholic schools is a step to the nation's self-destruction. One of the greatest desires of the Catholic Church is to have a papal representative in Washington, and Rome will use some Protestant president to bring about her wishes. Then what will the people do about it?

Catholicism is like the beast found in Revelation 13:11-18; I will put it stronger than that and say it is that very thing. It has the appearance of a lamb, but has all the qualities of Pagan Rome which is found in Revelation 13:1-10. There are two great battles to be fought, one is the destruction of the beast, or the great whore which sits on seven hills, and that may be going on now in the destruction of Catholicism in the nations. The next battle will be with the atheistic world which Catholicism has produced by her unfaithfulness to the truth. God help His people to be faithful in this untoward generation even unto death.

Brother Neal also enclosed an article from the Literary Digest of February 9, 1935, dealing with the Mexican situation. Copyright law prevents our reproducing the article in full without permission of the publishers, which we do not have time to do in sufficient time for publication.

From this article it appears that one-third of Mexico's states and territories prohibit all church services. Schools are forbidden to teach principles, disapproved by the State Governments, and Catholic Church officials have threatened to excommunicate parents who send their children to schools teaching the socialistic program of the State.

On this our missionary comments in the margin that of the twenty-eight States six prohibit Catholic services, two allow only two priests to the State, several other states limit the number, two have closed all Protestant services, and one has left the Protestant churches open, but the preachers are not allowed to attend the services conducted by the members. Aside from this, Bro. Neal says of the Digest article: "The rest of this article is true so far as I know. I think the Catholics are to blame for what they are getting, and the Evangelicals are suffering for the sins of the Catholics."

The Literary Digest article is based on the report of United Press Staff Correspondent, Jacques D'Armand, and states that the situation in Mexico is the result of opposition to the educational provisions in the Government's Six-Year social and economic plan, which stipulates socialistic instruction in the schools and suppression of all religious theories. "Some of them (the provisions)," the correspondent states, "may be literally described as atheistic."

The ground on which the Government has tightened the anti-religious lines is the charge that the clergy had fomented violence, while the clergy said they had only urged their followers to defend their rights as citizens. Mr. D'Armand says that in the main the church submitted to the laws while

protesting their alleged injustice.

Presenting the Catholic Church as opposed to the socialistic concept that the child belongs to the State and that education should seek to uproot religious ideas, Mr. D'Armand goes on to say:

"Parents must either only defy the constituted law of the Republic by refusing to send their children to school, or incur the penalties of Canonical law. In either case the parent incurs the wrath of civil or ecclesiastical authority."

A few priests have been arrested and fined for holding services in unauthorized places and one jailed for distributing literature alleged by the Government to be subversive, and two exiled Archbishops have been indicted on charges of fomenting rebellion. But it appears that no Government agent has injured or killed a priest. Riots have broken out between independent and opposing groups and there have been some fatalities, but the Government announces that the guilty will be punished. It announces that it will take charge of revolutionary activities, and to prevent bloodshed it has forbidden all factions to hold public demonstrations.

The article in the Literary Digest says that because of its nearness and its importance commercially, "the United States would be the country in which the Mexican Government would be most eager to present its side of the dispute between Church and State."

THE EVILS OF ALIEN IMMERSION

(Continued from page 11)
in the New Testament where any person was commanded to be baptized, the administrator was provided before the command was given. Ananias had direct authority from God to baptize Paul. Philip was sent clothed with authority to baptize the eunuch. If the free lances of our day who claim authority to baptize any and all who desire to be baptized, will show us the inspired record of their appointment then, and not till, will we accept their baptisms as valid.

5. Before His death, Jesus made an appointment to meet his disciples in the mountains of Galilee. After his resurrection he reminded the women of that appointment and sent them to remind the disciples of this promise. Matt. 28:9. The record of this meeting is found in Matt. 28:16-20; Mark 16:15-20, and I Cor. 15:7. It has been said to be: "The most eventful, far-reaching, important gathering of God's people between His death and resurrection." It was in this gathering that the Great Commission was given. Note, from the three records given above there were from five to six hundred people present. Our risen Lord had pre-arranged this final meeting with His Ecclesia, before His ascension to heaven. He opened the meeting by declaring that He possessed "all authority on heaven and on earth." Dr. B. H. Carroll, in discussing this passage says:

"Jesus ascended into heaven and vested this authority to disciple and baptize to whom? Here's a big

gathering not of apostles only, because here are five hundred besides those women. Not in that particular crowd alone, for he said: 'I am with you always, even unto the end of the age.'

"There is no escape from it, that when He gave this commission, He gave it to an ecclesiastical body — the church. That is why the great church gathered. It is a perpetual commission. No man can deny that these disciples were acting representatively.

"But, says one, 'that commission was given to the apostles.' But I say, where were the apostles? Paul says that 'God set them in the church.' I Cor. 12:28 and Eph. 4:11-16.

"God but these apostles, pastors, etc., in the church, and from the time that God gave this commission He has done the baptizing through the church."

There is only one case of alien immersion mentioned in the Bible, and Paul corrected the error and all twelve of them were baptized at one Baptizing. Acts. 19:1-4. It is probable that these twelve were misled to believe that immersion would save them. If they had gone to a divinely appointed administrator they would not have been misled.

The historian Neander (Vol. I Page 318), tells us that the first church ever to raise her voice in favor of the reception of alien immersion, was the church at Rome, and by the corrupt faction which had split the church. At that very time the corrupt party in the church at Rome, under the leadership of Cornelius, headed out for the Roman Papacy, and later became the headquarters for the Roman Catholic hierarchy.

It is evident that Baptists who dare to take the ordinance of baptism out of a New Testament Church, by receiving the immersion of those who are in no way connected with a Baptist church and who therefore have no authority to administer a church ordinance, are in bad company. Such a course logically leads to "open church membership," the abolition of the ordinance, and the renunciation of the New Testament as the law of Christianity.

MARRIED

At my home on the 10th day of March I married Mr. Tom Wardelle and Miss Rabanena Moulder, my granddaughter. May their lives ever be one of happiness, prosperity and peace.

D. W. Moulder.

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CAPUDINE contains several ingredients which act together to give quicker relief. Also for pains due to fresh colds, neuralgia, and for muscular and joint aches. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

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Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good House-keeping Bureau, No. 4867.



DR. W. A. CARPENTER

The Cleveland Baptist Church has suffered a terrible loss in the home-going of one of its most faithful deacons. The pastor and his family, like hundreds of others in and around Cleveland, have lost their skilled physician and a true friend. The city has lost one of its most enterprising citizens and noblest gentlemen.

Instinctively there arises the question of "Why?" Dr. Carpenter was a comparatively young man, and with the opening of a hospital in the city, seemed to be entering his period of largest usefulness. As he lay suffering from the ravages of pneumonia, contracted from one of his patients, three were recovering from major operations which he had performed. They live—he is dead. Unselfishly he lived and served his fellowman, following the example of the Great Physician. Surely an abundant entrance was given his spirit as he entered the mansions above.

Our prayers arise for the aged father, the five fine boys left to perpetuate his name, and for the dear courageous companion, the president of the Missionary Society, who so bravely carries on.

I. D. Eavenson, Pastor,
Cleveland Baptist Church.

FEEL WONDERFUL EVERY DAY

PERHAPS you could if you did not have to suffer from periodic pains and discomforts. Have you tried Lydia E. Pinkham's Tablets? Sally Mariel works in a mill in Putnam, Connecticut. She had dizzy spells every month. "One of my friends told me about your Tablets," she says, "They are wonderful." Chocolate coated. Small size 25 cents.

Lydia E. Pinkham's
TABLETS

CONVENTION BOARD DEPARTMENT

(Continued from page 5)

- 14 pastors will cooperate with Convention.
 11 will make special appeal in church.
 3 will raise apportionment.
 3 churches have set budgets.
 52 pastors will lead churches to give.
 26 churches will do their best.
 10 churches will take special collections.
 There were a few pastors who did not answer this question.
8. Do you believe the \$10,000.00 supplement for each of our girls' colleges should be included in the sum total needed for the year, or would it be better to have the colleges raise their supplement and let the regular campaign include only bonded and bank obligations?

Answers:

- 118 were in favor of girls' colleges raising supplement.

36 believe the supplement should be included in sum total.

15 did not answer this question.

1 suggested putting girls' schools in Cooperative Program and putting other debt obligations in separate appeal.

INFORMATION CONCERNING BONDS

Several of our interested brethren have expressed the belief that our bondholders should not expect to receive the full amount that we owe them. The claim of these brethren is that since other investments are not paying face value, that Mississippi Baptists should not be expected to pay in full. There is this, however, to offset that contention. First, Mississippi Baptists have practically all the money which they received from these bondholders for endowment bonds, and received a great deal more in the nature of endowment gifts simply because these bondholders purchased our bonds. Hence,

Mississippi Baptists have in this way much more than one hundred per cent of the amount which they owe the holders of endowment bonds; in fact, almost twice as much. In the second place, those holding bonds which were issued in the interest of building programs should receive the full amount because the buildings for which the bonds were issued cost, and are worth, four times as much as the amount of the bonds. In addition to the \$450,000.00 worth of endowment bonds issued and \$50,000.00 and more of building bonds, Mississippi Baptists received \$700,000.00 in cash which is in splendid new buildings and in permanent endowment. So, some more thinking is in order before asking our bondholders to accept less than face value of their bonds. Not much of the money which we received from bondholders has been lost, and the gifts as a result of issuing them and as a result of the bondholders having purchased the bonds, much more than cover the face of our indebtedness.

LIBRARY COURSE AT BLUE MOUNTAIN



MRS. GEO. T. BUCKLEY

Responding to a growing demand for formal training in library science, President Lawrence T. Lowrey announces that Blue Mountain College will inaugurate in its curriculum next session two courses in this field. As instructor in library science Dr. Lowrey has secured Mrs. George T. Buckley, who received the B. A. degree from Mississippi College and the B. S. degree in library science from the University of Illinois. She has also done considerable work at the University of Chicago.

A native of Hinds County, having been born at Clinton, Mrs. Buckley is widely known as an expert and consultant in library science, and her services have been sought by numerous colleges and universities. She catalogued and organized the libraries of various state and denominational junior colleges in Mississippi and the library of Delta State Teachers' College. For several years she was senior cataloguer of the Newberry Library in Chicago.

Mrs. Buckley is the daughter of Professor Murray Latimer, professor of Greek and Latin in Mississippi College, and the granddaughter of Dr. W. S. Webb, who was president of Mississippi College for twenty years.

Juanita Creech, Secretary

SOUTHWESTERN SEMINARY OBSERVES FOUNDERS DAY

Thursday, March fourteenth, the Southwestern Baptist Seminary at Fort Worth celebrated Founders Day. Dr. P. E. Burroughs of the Sunday School Board at Nashville was an intimate friend of Dr. B. H. Carroll, the founder of the Seminary. He gave the morning address on the life of Dr. Carroll, as to how it influenced Southern Baptist work. He paid a very high tribute in a most magnificent manner. Dr. M. E. Dodd, who was also to speak, was reported ill and Dr. Marshall Craig of Dallas was secured to take his place. Dr. Craig paid the Seminary a high tribute and spoke on "The advancement of Christianity." Dr. Craig said that "Christianity should be more Christ like. Practice Christianity without a tendency to tone down or adulterate it. More emphasis should be put on love, for love is the center of Christ. We should study non-Christian religions for a sympathetic approach to them."

Dr. Dodd, who had improved rapidly after his report of illness was able to speak and discussed the Shantung Revival of China, telling of the character benefits, the evils, and how such a revival may be had. These discussions were based on a number of replies he received to an inquiry of the Chinese people.

On Thursday afternoon a radio interview was held over station WBAP with Dr. W. R. White asking questions of Dr. Dodd concerning his trip. These questions and answers were very interesting.

Dr. Dodd spoke Thursday night to a large audience at Broadway Baptist Church concerning his trip and the social and spiritual conditions as he saw them. He spoke of his interview with Kagawa and Gandhi, two of the world's leaders of today.

There were many friends of the Seminary from out of the city as well as a large host of Fort Worth folks who attended the services in memory of the founding of the institution.

The charter of the Southwestern Seminary was secured on March 14, 1908. Eleven states of the Southwest joined with Texas in the work of establishment of the Seminary and in 1925 the Seminary was made an institution of the Southern Baptist Convention.

There are over twenty people

now connected with the Seminary who have been with the institution over 15 years. Dr. J. D. Ray is the oldest in service with 28 years. In these number of years students have gone out to every foreign field and to every state in the union to witness for Christ.

The Hundred Thousand Club and the Cooperative Program are doing great things for the spread of the gospel by helping our Seminary to pay off its debts and running expenses.

PROGRAM

Of the Fifth Sunday Meeting of the Jackson County Baptist Association Which Meets with the Vancleave Baptist Church, March 31, 1935

Morning Session

10:00—Sunday School, George Ellis in charge.

10:45—"The Attitude of the Christianity Toward Woman"—A. G. Moseley.

11:15—"What Should be the Attitude of Woman Towards Christianity?"—J. F. Brock.

11:45—"Every Woman in Every New Testament Church a Missionary in Spirit and in Practice."—Mrs. R. C. Eley.

12:15—Offering, Announcements, Social Hour and Lunch.

Afternoon Session

1:15—"The Book We Teach"—R. L. Vaughan.

1:40—Quarterly reports from each Sunday School—J. E. Barnes in charge.

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1:55—Questions and answers concerning your school.

2:15—"Saving the Saved or Training for Service"—O. C. Moore.

2:40—Quarterly Reports from each Training Union—O. C. Moore in charge.

2:55—Questions and answers concerning your Union.

3:15—Business Session.

3:30—Adjourn.

N. O. Patterson, Chairman
 Mrs. A. C. Gottsche
 Mrs. R. C. Eley
 J. E. Barnes, Secretary.

—BR—

Employer (to newly hired typist): "Now, I hope you thoroughly understand the importance of punctuality?"

Stenographer: "Oh, yes, indeed. I always get to work on time."—Ex.

—O—

A Chinese was telephoning a dentist for an appointment to have a tooth extracted.

"Sir, what time you fixee tooth fo' me?"

"Two-thirty all right?" asked the dentist.

"Yes, tooth hurtee, all right, but what time you fixee?"—Clipped.

Southern Baptist Convention

Memphis, Tenn., May 15-19, 1935

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